The Pastor

MAY • NINETEEN AND FORTY FIVE

"THE PLOUGH STANDETH . . . THE PEOPLE STARVE"

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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In our June issue will appear the first of several articles on "Preaching the Christian Faith." The author: Nels F. S. Ferre. Born in Sweden, Dr. Ferre came to America at the age of thirteen. He was graduated in 1934 from The Andover Newton Theological School where he is now the Abbot Professor of Christian Theology. He has been a frequent contributor to the religious press, and is the author of *Swedish Contributions to Modern Theology, The Christian Fellowship, The Christian Faith,* and *Return to Christianity.*

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EDITORIAL

The morning was come of a mighty day—a day of crisis and of ultimate hope for human nature. . . . Somewhere . . . a battle, a strife, an agony was traveling through all its stages—was evolving itself, like the catastrophe of some mighty drama. . . .
—Thomas De Quincey.

OUR WORLD, like De Quincey in one of his tumultuous dreams, lives in the morning of a mighty day, a day when weighty causes test to the utmost our human wills. We are told that ours is a day of revolution, but it takes no great wisdom for any of us to *see* the revolution.

Like all revolutions, our revolution is painful to contemplate. It is taking many forms—economic, political, and social. It is testing every institution of mankind. It is destroying by the most violent means many of the cherished ways of the past. The war, which is one aspect of the revolution, has already laid waste many nations. Every American newspaper is publishing stories these days describing the desolation of Europe and the hopelessness with which many people view their future. Ways of living have been so drastically altered that the most unimaginative of Americans ought to know that the world men knew before the present war is forever dead.

The motives behind the revolution are like a vast and tangled web, but we can be certain of some of the main driving forces.

There is, for example, the universal desire of men to find some meaning for life, to escape from dullness and insignificance. This motive can be seen in the fanaticism with which the Nazis have fought under Hitler. The German people had been told that their lives were unimportant, until Hitler enlisted them in a crusade. Hitler's cause was built upon superstition and barbarity; but the important fact for churchmen to realize is that Hitler could exact from people great sacrifice and heroism. The Church ought to understand men's capacity for utter devotion to something they really value.

There is, also, in our world revolution a desire to throw off old economic, political, and social tyrannies. The peoples of the world, regardless of how they were led into the war, have shown a determination to rid themselves of the forces of exploitation. This has been a hard fact for the exploiters to learn, but their education will continue into the postwar world. And then, of course, there is always the Divine Judgment to be faced.

One very persistent motive of the revolution is to achieve the political unity of mankind. The ideal of a decent internationalism may have many setbacks, but the ideal will torment mankind until it is realized.

Now these motives of the revolution were recognized by the materialist faiths of our time. Fascism, achieving fraternity on the gangster level, sought to defeat the legitimate aspirations of the people by turning the people's energies into channels which would satisfy the crusading instinct but would enslave the crusaders. Fascism sought to guarantee the victory of an elite of exploiters. It wanted to impose unity from without. Communism, which is the leading threat to Christianity today, claimed that it, too, could gain for men their economic, political, and social good. But communism substitutes one tyranny for another. It seeks no divine sanctions; it perverts the religious aspirations of its followers and substitutes the cause of the proletariat for the will of God.

Fascism and communism are very real enemies to the Christian faith, but Christianity, which is the true revolutionary movement of our time, thrives on opposition. Christianity has fought its way through every type of revolution. Indeed, revolution has been a method by which Providence has beaten the chaff from the grain in the Christian community. No ideology can stand against the Christian faith.

It is a strange fact that so few Christians really believe the Christian gospel. It is strange that so many would-be followers of Christ miss altogether the revolutionary nature of His mission. The Christian faith, we ought to understand, is like new wine in old wineskins. It proposes revolution in everything, including economics and politics. Everything, according to Christian teaching, must be transformed to conform to the will of Jesus Christ. This is why Christians insist upon dealing profoundly with the motives of men. The revolution in which Christians are engaged proposes to transform men and society at every point. Christians have eternal sanctions for their unspectacular revolutionary activity. They fight for a good society because the very nature of their faith impels them to seek an Abiding City. They defend the black man's rights because they know the Divine Son of God died for the black man. They resist economic exploitation because they know that the judgment of the Eternal God is upon anything that blights human life.

All this means that the Church, living as it does in the morning of a mighty day, needs to challenge man's fragmentary faiths with the full truth of the Gospel. *The Church is the real revolutionary movement of our times.* It believes in doing drastic and creative things with human beings. Then let its leaders seek new depths in their preaching and teaching. Let its leaders think and pray and act like Christians. Then humanity can experience the full power of the *Christian revolution!*

From Readings in Current Journals

By STANLEY ROMAINE HOPPER

THEOLOGY has come out from under its cloud. A glance at current religious journals may even suggest that this figure is too mild. It is not long since theology was supposed to have been decently interred. Michelet's proscription of it as "the art of befuddling oneself methodically" had finished it off with tolerance and a comprehending smile.

But whether eclipsed or interred, there is no question today that the upsurge of theological interest is one of the prophetic signs of the times. It bears witness to a widespread effort to renew the vital centers of faith. It is making clear that the relation between what we do and what we believe is, as the philosopher would say, both necessary and immediate. And it is many-sided: it is no longer a theology turning on the orbit of its own sympathetic preoccupation with itself; it is a response of faith to the needs of the time.

A DRAMATIC example of this development is the new quarterly, *Theology Today*, which has just completed, with its January number, the first year of its existence. Its editor, John Mackay, says that the response to this quarterly "has surpassed anything that we had dared hope," with subscriptions and repercussions from all over the United States and Canada. Such a response must be due to three things: the high quality of material contained in the journal, for our ministry is demanding a competent and dependable leadership; the acuteness and discrimination of its editors, for they must rightly distinguish "living issues" from dead and dying ones; and the catholicity of its interests within the scope of its purpose, for studies of this kind must today touch us at many points.

THE article by Edwin Lewis on "The Question Concerning God" (*Theology Today*, January, 1945), is a case in point. The article recognizes that there is an immense body of writing today which raises the question of God directly, but which is not always either theological or philosophical. Much of it is in the form of novels, poetry, essays, criticism, or in articles dealing with citizenship, education, internationalism. The question concerning God has become a necessity for us. With admirable ease and clarity of argument, Professor Lewis sets forth the Christian's understanding of God as Creator, Sovereign, Participant, Redeemer, Trinity, and the One whom we encounter on the Way.

He moves through long established hedges of difficulty, leading his reader to "the God who is apprehensibly near." That particular knot of perplexity which everywhere binds our time—the supposed antagonism between faith and reason—he cuts with a single stroke: ". . . faith is not a form of knowledge: it is the condition to an experience. . . . A direct immediate experience *of* God no man ever had. A profound and moving experience *because of faith in God* is possible to any man. In no other way can the divine-human encounter take place. So long as the Emmaus road was a road of *sight*, nothing happened. It was when it became a road of *faith* that it achieved authenticity and permanence."

A careful reader will note in this some overtones of Emil Brunner, and the premises of "existentialism." This is not significant if intended as a criticism; for the article is clear-cut, self-authenticating, and at no point secondhand. But it testifies to the rapidity with which these insights passed like iron atoms into the bloodstream of our time—to filch a phrase from Emerson.

WITH this tendency there has appeared also a notable renewal of interest in the doctrine of the Holy Spirit. An article by Geoffrey F. Nuttall in *The Congregational Quarterly* (London) for October, 1944, is entitled significantly, "Towards a Theology of the Holy Spirit." Noting the Hebraic as opposed to the Hellenic origin of the term *spirit*, the author traces briefly the etymological history of the term—from its *ruach-pneuma* roots to its latter day declensions in *spirituous* liquors and *pneumatic* tires. He then notes in seventeenth century Puritanism—that century of new interest in "experience" and self-consciousness generally—the rise of the conviction that the doctrine of the Holy Spirit is central to Christian faith. A renewal of this conviction today is desirable, he feels, for four reasons. First, it would renew our awareness that where the Spirit of Christ is at work, there is a new creation, paralleling the creation of man by God's Spirit. Second, the doctrine is related to history, through the essential sense of liberty in it. Third, it can be related to philosophy in terms of personality and the relationship of persons. And finally, it provides a basis for a united Christian witness.

THESE articles are significant; but because of their "formal" character they may be what we would expect from such periodicals. It may be useful, therefore, to cite two articles of quite different kinds, which none the less enforce the same trend. The first is intensive, a re-evaluation—a work we must undertake at every point where the new religious consciousness implies a reshaping or a reconsideration of the tradition. The second is extensive, having to do with the problem of peace and justice.

"Pascal's Dialectical Ethics," by Gustav E. Mueller, published in the

Journal of the History of Ideas for January, 1945, presents the first genuine assessment of Pascal as a dialectical thinker. Because the historians of philosophy have overrated Descartes, the author holds that the importance of Pascal has been obscured. He notes the affinity between Pascal and Kierkegaard; how Pascal anticipated Kant's celebrated antinomies; and how in all points Pascal was a dialectical thinker.

The other article will perhaps be regarded as the more "practical," since it deals with justice and, by extension, with the problem of peace and war. Its special significance lies in the fact that it goes beyond and behind the usual discussions of this issue which are based upon notions of love and forgiveness and righteousness. The author holds that these terms must be understood against the biblical notions of Grace and Power if they are rightly to be understood at all. "Grace and power, rather than justice and love or forgiveness and justice, ought to determine the historical responsibility of Christians. . . ." Thus *our* action is set in the context of God's action, and what matters is our *position* relative to God's purpose. The entire problem is thus transferred from the sphere of abstract principle to that of personal relatedness.

In some respects this is the most remarkable article of the quarter, and deserves very careful study and consideration. The article, entitled "Grace and Power," is written by Paul Lehmann, Associate Professor of Biblical History at Wellesley College, and appears in *Christianity and Society*, Winter, 1944.

IN THE same number of *Christianity and Society* is another article symbolic of a profound and important trend in current thought. It is an article by David E. Roberts, of Union Theological Seminary, "On Suffering and Tragedy." Just as the foregoing article brings the specifically Christian context to bear upon a problem of practical action, so this article reappraises tragedy in the light of Christian meanings. It sets forth clearly the limits of the pagan, Aristotelian approach to the problem which has largely controlled all thought on tragedy. Through the new power of Grace through faith, the author holds that a "part of the grandeur and misery of man is that he must make life meaningful through creative spiritual acts. . . ." Here again is the new note to be found in all of these articles: the note of new creative power which comes through Grace and the Holy Spirit to persons rightly related to God. It will be seen also that these articles are pushing through the precincts of compromise.

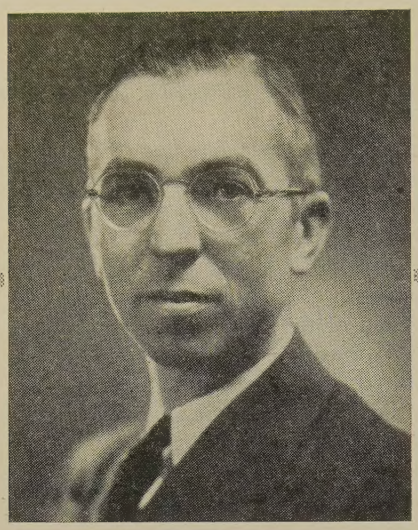
This may be illustrated from yet another side, that of literary criticism. Here it is not "expected"; for this is generally regarded as a field for specialists who usually carry on their work in an atmosphere of hermetic aloofness. *The Kenyon Review*, one of the very finest of these literary journals, has ventured, however, in its winter number (1945) to introduce to American readers a new critic, the English poet and religionist, D. S. Savage. Mr. Savage writes on "The Aestheticism of W. B. Yeats." William Butler Yeats ranks unquestionably with the best and most influential of modern poets. Yet this critic holds that Yeats "remained an aesthete throughout his life." The fallacy of the aesthetes was that they made a religion out of art. "They inverted the order of the creative mind and replaced the dynamic 'religious' principle at the center by the static 'artistic' principle and relegated the 'religious' principle to the periphery, where it became immobilized and nullified." That is a perfect description of what took place in other spheres of contemporary life. For Yeats it meant that he developed "in a vacuum": it meant the same for other men in the first decades of our century.

It is from the Christian standpoint that the inner meaning of these dilemmas can be made plain. It is the temptation of artists and critics alike to be interpreters of life and yet to expect at the same time a kind of priestly exemption from being held responsible for their ideas and beliefs.

THE article in *The Congregational Quarterly* (London), for January, 1945, entitled "The Armenian Who Wants to Go to Heaven" is an admirable example of Christian criticism of this kind. It is an illumination of the inner dilemma of William Saroyan's drama by H. C. Marsh. After noting that Saroyan is a moralist, the critic puts his finger squarely on the heart of Saroyan's naivete and pathos: "His theme is one of the most ancient in the world—Salvation." "I love people," says one of Saroyan's characters, "but I don't like the disgrace they've fallen into." There is the clue to his loneliness and to his pathos, and—one is tempted to add—to the lurking homesickness of his secret soul for the sunshine and sand (his Eden's friendship and innocence) which he knew as a child in the vineyards of central California. "Suddenly he ceases to be jaunty and fantastic, and becomes, very evidently, a young man, often in darkness, who, nevertheless, is looking for the Kingdom of God. 'Except ye become as little children—.' *That* Saroyan believes." But, salvation from what and into what and by what, he cannot answer. He falls short here, but what he holds "is almost unbearably relevant."

That last is well said. Like so much of our time's pathos, it is almost unbearably relevant. For it is *our* pathos. Pathetic is that seepage of the understanding whereby its ancient truths were slowly drained away until, when the time of need came, it was empty and estranged. It is good to consider, in the light of the above, that having lived through the time of plucking up and breaking down and overthrowing, we are beginning now to build up and to plant.

(Stanley Romaine Hopper, author of *The Crisis of Faith*, is head of the department of Christian ethics at Drew University where he received his Ph.D. degree in 1936. Previously he had studied under Emil Brunner, Jacques Maritain, and Emile Legouis. Dr. Hopper has served churches in California, New Hampshire, Pennsylvania, and Connecticut.)



FM Radi

The director of public relations of the University of Denver, Denver, Colo., here discusses frequency modulation radio and what it can mean to the Church. He has been active in radio work since its beginning and has done much research in the field of radio and education and has appeared regularly as a news commentator on Station WGAR, Cleveland.

THE American church is about to receive a new voice —the clearest, most attractive, and most powerful voice it has ever had. That voice is the voice of frequency modulation radio. It is ready, the day the war is over, to flash across the nation with all the speed which American enterprise can devise. It will not be a momentary flash. It will come to stay, just as definitely as the automobile has replaced the horse and buggy. Whether it will be the voice of the Church and education is a question which is yet to be decided.

The reader may ask, "Why all this excitement about FM, and what is it anyhow?"

Suppose that throughout your ministerial experience, members of the congregation had listened during each service, with their fingers in their ears, the children had sat in the front row cracking peanuts, while the choir rehearsed in the basement. Would you be excited if you faced your congregation next Sunday morning and none of your parishioners had their fingers in their ears, the children sat attentively without eating peanuts, and the choir sat quietly behind you? You would have good reason to be more than usually excited as you stepped into the pulpit.

A transformation almost as dramatic as that is going to take place when FM radio replaces our present AM radio broadcasting. FM radio will bring AM radio listeners full tone reception (no fingers in listeners' ears), free of static (no peanut cracking), and without outside interference (no noisy choir).

A more scientific explanation of what happens in the mysterious realm of reception of sounds from the airways, which is mysterious enough, is told in this illustration.

When you pluck a string on a musical instrument, you can see the string vibrate. These vibrations set up air waves which travel in all directions, just like the ripples caused by dropping a stone in a pond.

When these air waves reach your ears, you hear the sound. Sound is composed of: (1) Pitch, (2) Loudness, (3) Quality.

The number of times per second the string vibrates determines the *pitch* of the sound.

For example, the string of middle "C" on the piano always vibrates 256 times per second, no matter how hard it is struck.

So when you hear middle "C" it means that air waves vibrating 256 times per second are striking the diaphragm of your ear.

When you hear notes below or above middle "C," it simply means that the air waves striking the diaphragm of your ear are vibrating at rates less or more than 256 times per second.

The harder you strike middle "C," the greater the energy of the air waves and the *louder* the sound, but no matter how loud or soft, middle "C" keeps a *pitch* of 256 vibrations per second. So much for *pitch.*

Now what is meant by the *quality* of a sound. Middle "C" or any other note is actually composed of a "fundamental" tone plus a series of "overtones," which sound in harmony with it.

It is the "overtones" that give realism and color to music. If the "fundamental" note of middle "C," for example, was plucked on a banjo, played on a violin, blown on a whistle, or struck on a piano, and all the overtones were eliminated, you could not tell which instrument made the sound. It is the overtones which give music its quality.

Actually, you hear overtones of middle "C" which are vibrating at rates of 2, 3, 4, 5 and more, times 256 up to 8,100 vibrations per second, the limit of the sound range of the piano, when middle "C" is sounded on the piano.

But when middle "C" is played on an oboe, for example, a greater number of overtones are produced because the sound range of the oboe extends up to 16,800 vibrations per second. The fact that the oboe produces more overtones of any note than a piano does enables you to distinguish between the two.

The human ear can hear sound ranging from 16 to 16,000 vibrations per second. This is usually referred to as the "frequency" of the sound waves. Present day radio reception deprives you of *more than half* the range of tone you can hear. So you have been listening with your fingers figuratively in your ears ever since broadcasting began. FM will solve that problem.

In order to achieve true realism in radio, it is necessary also to eliminate all noises and interferences as well as to transmit and reproduce all the sound which the human ear can hear.

When this is done, your radio receiver brings you pure music against

or Ministers

By E. D. WHITTLESEY

a background of silence. Each sound comes in as distinctly as if you were sitting in the studio with the orchestra or in the audience facing the speaker.

To create a background of silence, it is first necessary to do away with static, station interference and fading. There are two kinds of static which cause noise in your radio reception, nature-made static, such as that produced by lightning and sun spots, and man-made static, such as is produced by elevators, neon signs, dial telephones, and electrical machines. With conventional radio receiver sets such as are used today, the only way to reduce static is to increase the power of the station so that it will deliver a signal to your receiver 20 to 50 times greater than the static signal. With FM radio, however, it is necessary for the signal to be only twice as strong as the static signal to assure you reception that is virtually static free.

While FM stations send out waves in all directions, the sky waves are generally not reflected back to the earth, as they are in AM broadcasting, because they travel at much higher frequencies than conventional radio waves. As a result the receiver picks up only the ground waves from an FM station. FM programs always come in clearly regardless of the season or the time of day. One of the amazing sensations to a person who first hears an FM radio broadcasting is the utter silence of the radio in those moments when no music or speech is being broadcast.

FM broadcasting will be on much higher frequencies than conventional radio and there are plenty of channels in this ultra-high frequency region. Each FM station has been assigned a "roadway" 200 kilocycles wide or 20 times wider than a conventional one. This allows ample room for each FM station to broadcast the full range of sound frequency without running into the signals of other stations.

Once the advantages of FM radio reception become known to the public it is expected that listeners will switch to FM receivers in a stampede. Broadcasting stations throughout the nation are already making application for frequencies and equipment which will permit them to switch to the new system of broadcasting. It is expected that most of the larger stations will service their listeners with both FM and AM broadcasting programs for a period of several years. But it is generally conceded by those who have studied the question that, once FM broadcasting is generally available, it will go into use across the country at a spectacular rate, and that AM receivers will rapidly become a thing of the past. Predictions are that the United States may, within ten years after peace, add as many as 3,000 broadcasting stations to the present roster of 800.

The Federal Communications Commission has set aside five educational channels the country over, exclusively for the use of noncommercial educational institutions. Those five channels afford room for hundreds of FM stations all over the country. It is not unlikely that every school board or other educational body which so desires can find room on one of these channels for a long time to come. Moreover, the five are among the choicest channels in the spectrum; they immediately adjoin the 35 channels set aside for commercial FM broadcasting, so that programs broadcast in these channels will be audible not merely on special school receivers but on most ordinary FM home receivers as well. The rules of the FCC specifically provide for adult educational and other programs aimed at the community generally, to be broadcast over the school stations, provided only that they remain noncommercial. Thus education now has what it has sought through bitter battle over more than a decade—a home of its own on the air.

Now where does this hold any promise of more and better broadcasting of religious programs? The fact of a change does not guarantee to the church that it will enjoy the privileges of better broadcasting. It does mean that to the church an opportunity for presenting its great story—the most important story in the world—is within reach. That opportunity is inside the portals of the church-related colleges, and it calls for early action on the part of the colleges and the churches if the opportunity is not to escape us. Charles M. Crowe has made a splendid contribution to our thinking on these important questions in his article in THE PASTOR on "Radio and the Church's Task (Dec. 1944).

It is estimated that the capital investment for a station such as a denominational college might have would be $35,000 to $50,000, depending upon the power desired, etc. Maintenance of the station, including salaries of staff members, etc., would range from roughly $30,000 a year upward.

The quality of many church programs will need to be considerably improved if they are to be broadcast via the new system. Such programs as Walter W. Van Kirk's "Religion in the News" will of course be just as acceptable to FM broadcasters as they are today.

The quality of the singing of some church choirs, quartets, instrumental groups, soloists, and the voices of ministers will, however, be subject to closer scrutiny than they have been in the past. The whole field of broadcasting in the religious drama and other types of religious broadcasts is ready for critical examination now. (Five weeks of the Radio Institute of the University of Denver this summer will be given over to consideration

(Continued on page 48)

Christian Faith and

By EDWARD THOMAS RAMSDELL

Whether economic power is to enslave or to liberate man depends, says Dr. Ramsdell, upon the spiritual discipline with which he uses it. In June, Dr. Ramsdell's subject will be "Christian Faith and the Good Life."

THE eighteenth century dubbed itself the Age of Reason; the nineteenth and early twentieth centuries matured as the Age of Science; our immediate era bids to be called an Age of Revolution. This is not to say that our contemporary culture is less scientific than it has been, but rather that the deepest, most self-conscious impulses of our times move in the direction of radical change.

Ours is a revolutionary age because modern science has transformed the instruments and techniques of economic power; it has vastly increased the productive capacity of our industrial civilization. It is a revolutionary age because the masses of men are increasingly demanding that economic power, thus scientifically transformed, shall be used for the common good. As men revolted, only a few generations back, against the notion that political power is a divine right of hereditary monarchs, so now they are rejecting the notion that economic power is the right of any small, privileged group.

Ours is a revolutionary age because it is actually witnessing a radical shift in the locus and exercise of economic power. In Britain and America that change is occurring within a legislative framework, under the same pressures by which political power became democratic; it represents unmistakably the will of the people. In Russia radical change was attempted by violence and extremity, without any sense of the values of the old order; as a consequence it has bred violence and created new problems. In Germany and Italy, revolutionary change was attempted through the means of foreign conquest, with results that are nationally almost suicidal.

There is no mistaking the significance of events in our day. Everywhere men are seeking a common security. In one of the remarkable stories of our time, *Democracy on the March*, David E. Lilienthal says:

"When these men [builders and technicians] have imagination and faith, they can move mountains; out of their skills they can create new jobs, relieve human drudgery, give new life and fruitfulness to worn-out lands, put yokes upon the streams, and transmute the minerals of the earth and the plants of the field into machines of wizardry to spin out the stuff of a way of life new to this world.

"Such are the things that have happened in the Tennessee Valley in the past ten years. . . . That people believe these things can be theirs—this it is that constitutes the real revolution of our time, the dominant political fact of the generation that lies ahead. No longer do men look upon poverty as inevitable, nor think that drudgery, disease, filth, famine, floods, and physical exhaustion are visitations of the devil or punishment by a deity." [1]

From every quarter comes the cry for economic security. It is voiced in the Atlantic Charter with its call for a peace "which will afford assurance that all the men in all the lands may live out their lives in freedom from fear and want." It is the motivating force in the numerous plans for social security now before the British and American people.

The economic revolution of our time is but a continuation of earlier political revolution. It has been gathering momentum for a hundred and fifty years. Not to see the trends since the beginning of the nineteenth century is to neglect the meaning of history. The schemes of the Utopian Socialists, the industrial reform laws of Britain, the analyses and programs of Marx and Engels, the far-reaching development of the labor movement, the use of government power for relief and rehabilitation—these are inter-related events. They constitute parts of a growing demand that economic power be used for the common good.

The revolutionary trend of our age, therefore, is a matter of historic fact. Whatever one's particular preferences may be, it is only blindness to ignore that fact. The handwriting on the wall is clear.

What is not so clear is the end result. Will a revolutionary shift in the locus of economic power guarantee a better world? Will it make for wisdom and happiness? Will it help men to live together? Will it help them to realize their potentialities as children of God? These are questions required by Christian faith. The answers will depend upon the degree to which that faith permeates the revolutionary movement. No radical change in the locus of economic power will ultimately succeed that fails to understand its spiritual roots or that neglects the criticism and discipline of a perspective which transcends it.

The ideal of economic democracy in our western culture, like the ideal

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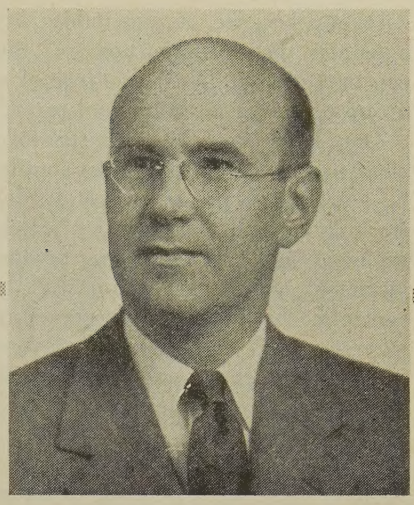
Economic Power



of political democracy, has its spiritual roots deep in the Hebraic-Christian tradition. Christian faith acknowledges the universal Fatherhood of God and the brotherhood of men in Christ *of whom the whole family in heaven and earth is named.* We are of more value than the birds of the air or the sheep of the field or than any social institution, because we are the children of God. Equality of opportunity, not economic slavery, is the inevitable flower of such understanding. It is impossible for one nation or one group of men to exploit another, or to hold it in bondage, without hearing, sooner or later, the voice of God: *Let my people go.* Justice, as the law of God, is an imperative ideal. It must *run down as waters, and righteousness as a mighty stream.* It is the Lord who has said: *The land shall not be sold for ever: for the land is mine.*

Who laid the foundations for the dignity of labor and its moral responsibility? Paul speaks as an Apostle of Christ when he counsels *do your own business, and . . . work with your own hands,* and when he commands that *if any would not work, neither should he eat.* Paul recognized the organic union of rights and responsibilities. And he saw that our work has the dignity of God's calling: *For he that is called in the Lord, being a servant, is the Lord's freeman: likewise, also he that is called, being free, is Christ's servant.* In the background of all our western thinking has been the promise of our Lord: *I am come that they might have life, and that they might have it more abundantly.*

These teachings of our faith have not in themselves created the revolutionary movement of our time. Fundamental changes in society do not come from ideas alone; they are the result of complex forces, elemental, imaginative, ideational, the sheer pressure of fear and insecurity, and faith in something better. But it is just as clear that no movement for economic justice can be understood apart from its spiritual roots. What is still more important is that real justice is itself impossible apart from those roots. Political freedom cannot be nourished in a spiritual vacuum; just as certainly economic justice is a will-o'-the-wisp apart from faith in God and the brotherhood of man.

Not only does the revolutionary movement reveal but little awareness of its spiritual roots, but it shows no profound understanding of human motivation. Like our western culture as a whole, it is man-centered. It trusts itself and acknowledges no dependence beyond itself.

The Doctrine of Original Sin is as relevant here as to every other cultural problem of our day. Its concern is with the weakness and tragedy of life apart from God, with a human freedom that knows only man as its ultimate object. At the bottom the problem of economic power is one of motivation. The ego-drive, which binds man to nature and conditions the development of his selfhood, demands survival and security. It is this demand which dictates the virtue of prudence. As such it has always been recognized in Christian thought. Our Lord recognized a legitimate prudential concern and taught the love of others through the self-love which he took for granted. This is to say that the ego-demands for survival and security are normal and essential. There could be no society without them. The responsibilities of self-care and care for one's own could never be publicly assumed.

But ego-desires do not stop with survival and security. The ego craves power, power over the forces of nature, power over others, power to manipulate destiny. Rauschenbusch recognized that some human desires are different from others and entirely different from those of animals. The purely animal desires can be easily satisfied; they acknowledge natural limits. The distinctively human desires, on the other hand, are insatiable. They know no natural limits. Bertrand Russell calls them "infinite." That is, although our deisres for food and clothing and shelter and play and sex are all limited by their actual satisfactions, the desire for power knows no such natural limitation. The more power or glory the ego realizes, the more it wants. In its "infinite" desire for power, the ego puts itself in God's place.

In popular terms, this is the meaning of mere personal ambition and of every success philosophy; its morality is competitive. It differs in no essential way from the law of the jungle. Or, at best, it is the relativism of the ancient Sophists. Thrasymachus could frankly say, "Justice is nothing else than the interest of the stronger."

Christian criticism of the infinite desire for power begins with the recognition that it is in reality rebellion against God. God alone has infinite power. The desire for power as an end in itself is not only a misunderstanding of the function of power; it is an asserting of the ego against God. Even the supposition that one is desiring power in order to help others is spiritually blinding. Power

corrupts because it inevitably exaggerates the self-importance of the ego that seeks it. This is as true of a group ego as of an individual ego.

Our Lord made it unmistakably clear that the man who seeks simply his own advantage is ultimately destroying himself. The ego, by which we come into selfhood, can be the means of our disintegration if it is controlled by the lust for power. *For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.*

The desire for power must be brought under the discipline of faith. Apart from faith it can be as damning among leaders of labor or of government as among captains of industry. Concern for personal or group power as over against the common good is as fatal and destructive at one point as at another.

Any demand for rights without full acceptance of responsibility for the common good is little more than an undisciplined desire for power. The demand for justice, though important, is obvious; what is not so clear is that a demand for justice which does not acknowledge obligation for the common good is not a demand for justice at all; it is only special pleading for a particular group. It is the absolutizing of the perspective of a segment of society. Rights are correlative with responsibilities and do not exist, in fact, apart from them. One of the most glaring weaknesses of our whole American life is the concern for individual and group rights without recognition of the moral obligation from which those rights alone spring.

Organized labor has suffered from an inner moral contradiction. It has been so concerned to secure what belongs to it that it has minimized what it owes. The rallying cry of every union is usually "more pay." Seldom does one hear the urgency of better work. Indeed the question may well be raised whether the kind of union regulation which limits the amount of work which a man may do in a day does not involve a moral inversion? How can a revolutionary movement preserve that spiritual integrity and freedom from inner moral contradiction, which are necessary to ultimate success, if its constant emphasis is upon a maximum of pay for a minimum of work?

Christian Faith

Economic power is God's gift to man. It is at once an instrument for more abundant living and an expression of a corporate life. Indeed, in the light of Christian faith it may well be asked whether the usual understanding of economic power is at all adequate. Commonly it is defined as the power of determining who shall use land, or machines, or credit. Is it not actually the corporate productive wills of all who are involved in the economic process? Is it not literally the "management of a household" or of a community? The economic power of any group is not a matter merely of the land which it holds, or the factories which it operates, or the credit to which it has access; the economic power of a group is its total corporate character.

In a master-slave economy the master has a kind and a degree of power which the slave does not have; but the actual productive power of such an economy is limited by the unwillingness and unimaginativeness of coerced labor. In a genuinely cooperative economy men are free and morally responsible. Their productive power is correspondingly greater. Their work becomes truly creative. Their imaginations are stimulated by the possibilities of common effort and their wills are challenged by a common responsibility. The more democratic a community, if it gives due regard to special aptitudes and specialization of function, the more powerful it is economically, for it is actually able to produce more and better goods. Economic power is not only an instrument of abundant living; it is a symbol of the essential corporateness and spiritual character of that living.

Economic power is the power of persons to produce goods and that power is proportional to the moral willingness and responsibility of all who are involved in the process. A productive community cannot be defined in terms of rights alone, but in terms of rights that are grounded in freely acknowledged moral responsibility. The economic need of America today is not for more machines or for more scientific techniques (important as these are) but for a new and profound sense of moral obligation. *Where there is no vision, the people perish.*

If the end result of the revolutionary movement is not clear, the contribution to our common social life by the Church as an institution is equally uncertain. To be sure, a prophetic minority within the modern Church has always spoken with light and power. In the seventeenth century it was George Fox; in the eighteenth, John Wesley. The nineteenth heard such voices as those of Louis Blanc, Saint-Simon, Maurice and Kingsley. In our own century the "social gospel" has become self-conscious. Indeed there is in our day a prophetic witness beyond anything known before in the history of the Christian Church. None the less, the Church is not speaking with the power which ought to inhere in it.

If Christian faith detects an inner moral contradiction in the revolutionary movement, it certainly must be conscious of a similar contradiction within the Church as an institution. It has commonly been observed that Protestantism exalted those virtues (diligence, simplicity, and frugality) which made the accumulation of capital possible in our modern society. It is equally important to remember that Protestantism withdrew the ban against usury and the notion of the divine ownership of the land without substituting other effective controls over economic motivation. The institutional power of our modern churches has grown with

nd Economic Power

the development of the capitalist economy and has been deeply involved in it.

It is in the concern for institutional power for its own sake that the spiritual weakness of our churches most clearly reveals itself. The Roman Catholic Church has often weakened its witness by concern for temporal power, at no point more lamentably than in its recent ventures under the aegis of fascism. But the same kind of spiritual weakness appears in Protestantism in its denominational rivalries. The competitive programs to which our Protestant churches so often give themselves bespeak an institutional concern for their own power, not their spiritual concern for the souls and bodies of men. The Church, Protestant and Roman alike, exhibits the same sociological impulse to survival and power that every other institution shows. Christian leadership too often does not see that the description of the Church in terms of social mechanism is not entirely justified except as the Church transcends those mechanisms in its devotion to the Will of God. The Ecumenical Movement, significant and encouraging as it is, is repeatedly blocked by concern for institutional survival and power. It is as difficult, apparently, for the institutional church to believe that to lose life is to find it as it is for any group outside the Church.

Again, the Church can scarcely speak with moral authority to the economic problems of men unless it is scrupulously concerned with the sources of its own income. Until very recently, there was little regard for the way in which its missionary and endowment funds were invested. Like every secular institution the concern has been for profits, however dubious their source or however unjust the labor conditions under which they were derived. The inner moral contradiction of our churches is nowhere shown more glaringly than in the unwillingness of some of our church enterprises to observe the social creeds of the churches in their dealings with labor. Every such compartmentalizing of the moral life of the Church weakens its authority in contemporary culture.

Nor dare we overlook the concern for glory and emolument which dominates so many of our clergy. Manifestly such a charge does not relate to all ministers, else the Church would be utterly bereft of spiritual power; but it does concern many. The desire for power and glory is one that yields alone to spiritual discipline; it is just such discipline that is so often not evidenced within our ministry. The maneuvering for personal advantage which goes on in denominational conferences and conventions is as obvious and damning as that of any political gathering. It is by their fruits that they are known. The man who supposes that he can use the devil's means of gaining ecclesiastical power in order better to serve the Lord is so hopelessly blind that he is automatically excluded from understanding that service. He can only preach a success philosophy and deal with the problems of human need at the surface; he is inevitably shut out from the possibility of deeper Christian insight. He does not understand that the Christian community has its own way of elevating its most trusted servants to positions of greatest leadership. Here is a source of weakness that is always present in the empirical church, but it could be curbed by a revival of Christian insight and faith.

The inner moral contradiction of our churches is revealed in their manifestly bourgeois garb. Most of our churches are "too good" for the less privileged. We are so involved in the abuses of our capitalistic society that we do not understand our own power-motives, to say nothing of the struggle outside the Church. We understand too little of the economic problems of the masses of the people. We have become in fact "class churches." On every hand, the growth of sects among the less privileged and the growth of palmistry and astrology among the less educated and the spiritually desperate will continue until the empirical Church becomes more Christian.

The empirical Church, constituted of all kinds of persons, motivated in the most diverse ways, stands under the judgment of Almighty God. In the measure that we can understand this Christian insight, there is hope for the voice of the Church in our day. As an institution, the Church needs always the healing touch of the Risen Lord. It needs always to be filled with the Holy Spirit. Humbly and reverently it must repeat: *For their sakes I sanctify myself.* Then can the empirical Church know itself as the True Church, the body of Christ, and speak with His authority to the sin and suffering of a desolate world.

What, then, can the preacher in his prophetic function do today? He can preach the relevance of Christian insight to the problems of human motivation. He can condemn injustice and preach social righteousness. He can take the revolutionary trend of contemporary history for granted, but he will not identify it with the Kingdom of God. He will recognize that economic power as an instrument of the common good is the natural expectancy of our faith, and at the same time the measure of the corporate character of any community.

Economic power is not morally neutral. It will blind and enslave him who seeks it for himself alone; it will liberate him who seeks it in cooperation with others for the common good. What economic power does to the soul of man, within the Church or out of it, depends upon the spiritual discipline which he brings to it.

Would you save America in our day? Then preach righteousness over the land. Would you save our common world? Then preach the Gospel to every creature.

"That Was a Nice Sermon, Parson"

By EDMOND H. BABBITT

All pastors will know what the author means when he says that the profuse praise of his congregation at the close of his services has sometimes been disconcerting, to say the least. What is a sermon, he asks, that it should be *enjoyed?* He is superintendent of the Grand Rapids District, Michigan Conference.

IN A church which I once served was a man who could successfully sleep from three minutes after the sermon began until about three minutes before it ended. And yet that man would always grasp my hand warmly and say, "Brother, that was a great sermon this morning." Innumerable times I have been highly complimented by persons who paid little attention to the sermon while it was being delivered, while other persons who showed evidences of being deeply moved said nothing.

The minister has no peer in the danger of falling victim to the success of his own labors. Every minister who has greeted his people as they have left the church knows of the many sweet nothings that come so glibly: "That was a nice sermon, Reverend"; "I enjoyed your sermon so much"; "Oh Doctor, that was a wonderful sermon"; "You're on the beam today, Preacher"; "Oh Doctor Jones, why don't you have that sermon printed. I would like a copy."

I have frequently thought that it would be highly interesting and perhaps a bit amusing if without its being known one could make a recording of all the things said at the close of a service. If the recording could be played back to the congregation, there would doubtless be some red faces. And probably it would do the minister good to hear in cold, impersonal terms the things that are said to and about him.

Something is to be said in favor of the custom of greeting the members of the congregation at the close of the service. In large churches it is not possible to greet everybody, but the minister can, by this method, make himself available to those who desire to see him. In the smaller churches, this custom gives the minister opportunity to have individual contact with his people. Many bits of valuable information and significant requests come to him during this handshaking period. By this greeting, he is able to have what the psychologists call "transference" with his people. In spite of the pitfalls of egotism connected with this custom, I believe in it.

Every sensible minister knows that there are some of his people who are genuine in their remarks. He can tell by their handclasp and by the look in their eyes that they have been stirred. Such people give a preacher a lift that he frequently needs.

But there are other persons, and all too many of them, who as they shake hands with the minister *have to say something* but do not *have something to say*. They are caught in a difficult social position, and rather than appear ungracious they blurt out the polite word whether they mean it or not. Every experienced minister has had many compliments which he knows are pure, unadulterated piffle.

If every minister were a consummate egotist, we could readily find the basis for it in the Sunday morning after-church remarks, for no professional person is equally tempted to over-estimate his ability. If a physician successfully removes a ruptured appendix, he will never have the patient rise up as soon as the task is completed and say, "Nice going, Doc." When a dentist has completed a filling, the patient is usually so glad to be out of the chair and on his way that no compliments are forthcoming. Musicians, singers, speakers—all get their bouquets from the crowd, but none of them stand at the door to shake hands with the audience.

I am not recommending any radical change in this custom. My purpose is achieved if the reader comes to a more vital realization that herein lies a temptation. Every minister should know that this is a bit of social custom which has value. But it has specific weaknesses.

I have sometimes been irritated by the remark, "I enjoyed your sermon very much." I think I know what was in the mind of the person as those words were spoken, yet they have caused me to think about the purpose of a sermon. Is it something to be enjoyed? To enjoy means to take pleasure in; to feel or perceive with pleasure; to have and use with satisfaction. Is a sermon supposed to be a pleasing something that soothes one's ruffled feelings and causes a vague sense of inner quietude because one has listened? Would it not be far more accurate to say after a stimulating sermon, "You stabbed me awake this morning. I have resolved to do better." If a minister does not feel that people go from the service having that reaction from time to time, he ought to quit.

Every good minister ought to be humbled as he faces his congregation on Sunday. Here are busy people, intelligent people, people with a purpose in life, and perhaps with success already achieved in their chosen field. They sit waiting for him to break the bread of life for them. Who is he that he should speak to them? Why should he be thus signally honored as they sit quietly while he speaks? Has he that vital something to say to them about God that they are waiting to hear? When he is through, will they say, "That was a *nice* sermon"? Or will they walk out in silence feeling that they have had contact with One infinitely greater than the minister is or ever can be? These and similar questions have run through my mind scores of times as I have looked out over my congregation prior to speaking. This preaching business is a humbling one.

A Jigsaw Puzzle That Fights Back

A Sermon By ARTHUR SNOW MORTON

The evangelism that will work now is one that reduces the individualism of our age and makes us conscious of what the Family of God really is. Arthur Snow Morton, pastor of Grace Methodist Church, Seattle, Wash., finds his text in John 15:5.

IN ANY adequate present-day evangelism there is one major point which must be faced. That is the excessive individualism which characterizes our age.

The old style evangelism does not fail because it is "old fashioned," but because it is a mass approach. The mass approach still functions among the people who respond to the group mind, as in the pentecostal mission. But among educated people there is a decided independence of thought and response. This independence is noticeable in politics and social customs also. That is why the only evangelistic approach which is effective today among educated people is personal visitation evangelism which addresses each person as an individual. And the creative results even of this method are not striking now.

Individualism is the state of mind which is self-centered. The individualistic person is self-conscious about his own feelings, desires, interests, dislikes, and purposes. He emphasizes his differences and the right to express those differences without restraint. He follows that which arises from within himself rather than from the group or taboos.

Primitive people did not know such self-centered states of mind. The tribal mind was strong because group unity was a vital necessity for the preservation of life. But with modern civilization has come education, economic security, and protection from the uncertainties of nature. These have set the stage for more complete personal freedom as a prelude to personal maturity.

Just as the youth must become free from parental control by assuming responsibility for his own choices, to take his place as an equal among adults, so the part of the human race which has been favored with an awakening self-consciousness by God's hand and environmental advantages, must become free from all outer control of the group or of instinct and become self-controlled. It is only by this step that man may go on to the goal of human life—the Family of God.

The Family of God is the union of all free moral persons in His love, goodness, and truth. This kind of unity can never be coerced in any degree. It is spoiled by any degree of selfishness or lack of wisdom. This is a state of spiritual life which is attained only as the human body becomes truly the temple of the Holy Spirit. It is the *Body of Christ,* of which Paul writes in I Corinthians and Ephesians, in which each member serves the holy purpose of Christ who said, *My food is to do the will of him who sent me, and to accomplish his work.*

The Family of God, or, as Jesus called it, the Kingdom of God, may be compared to a beautiful picture composed of tiny pieces. We are familiar with such a picture in the jigsaw puzzle. Everyone has seen a large jigsaw puzzle composed of hundreds of small pieces, each one a different size and shape. It is a pleasant time-consuming discipline to try to match all the pieces, but patience is rewarded in the end by seeing the complete picture.

Life upon this earth is a glorified jigsaw puzzle. Part of it, the background, is inanimate, composed of pieces which move themselves little, if any, like soil and plants. The foreground is animate but limited by instinct to a simple pattern, like the animal kingdom. The third and troublesome part is a moving picture of human beings, persons endowed with a physical vehicle, potential moral and spiritual nature, and freedom of choice as to which to make the goal of existence. Individualism means exercising freedom of choice between self-centered purpose and the pattern of the three-dimensional picture of God-designed life upon this earth.

Imagine sitting at a table, working with a jigsaw puzzle, the pieces

of which elude your grasp or refuse to stay in place. Imagine some of the pieces with white color refusing to mix with the other colors. Perhaps the corner pieces demand the center as opposed to the pieces with curves. And certain odd shapes wish to be left alone. They have in mind setting up an exclusive neighborhood of their own for those who have reverse curves.

God has troubles like that. The pattern is complex and the motion picture has been running for millions of years. It is the human part of the picture, the Family of God, which refuses to go together.

Take, for instance, the crusade in which the democracies are now engaged for freedom from domination by the totalitarian governments. We believe freedom is one of the main principles of democracy, and so it is. But a close observer will see also that it is becoming one of the main problems of democracy. Eric Johnston, president of the U. S. Chamber of Commerce, has said that our greatest social problem is unity. Freedom has gone beyond the original ideal and now it approaches atomistic anarchy. Class differences, economic, racial, sectional, and just plain eccentric differences are threatening the common welfare so much that strong executive leadership becomes the lesser of two evils in order to get things done.

It is quite probable that another depression will bring the equivalent of dictatorship to this country; not because it is schemed or desired but because the widespread excessive individualism of our citizens paralyzes democracy. The only social cohesion that works now is force. Democracy assumes that the impulse to unity and common purpose exceeds the impulse to division. That is no longer true of the majority of modern people.

Individual and group rivalries have been perennial, but not until the industrial age has disorder covered so much of the world picture. A Napoleon could throw the European part of the picture into convulsions. A Hitler and his satelites can cause destruction like lightning to disrupt the picture all around the world. In another generation a modern Genghis Khan could lead the colored jigsaw pieces of the world to destroy and subjugate the outnumbered white pieces, and our own country could claim the distinction of causing much of it, helped, of course, by revolution as a steady diet in the newspapers.

Why doesn't God use His power to put the individualistic jigsaw pieces in their places and keep them there? The people who ask this question seldom think that they themselves are included. God doesn't intrude because that would not make the Family-of-God picture. That would be the Hierarchy-of-Power picture, in which each piece would be a slave. Every attempt of man to achieve this idea fails sooner or later. God wants a voluntary union based on love, and God knows that a spiritual goal can be achieved only by spiritual means. So God gives each person freedom, and stands ready to give the love that creates the Family of God as soon as each person desires it more than he desires his body-ego-centered self-expression. What a risk God has taken, or is it that homo sapiens is slow to catch on?

It probably isn't true that God intends to finish the picture of the Kingdom of God on earth in any predictable future. A certain minority of persons in each generation have been responding to the Spirit's awakening of the soul, and have become the servants of God and incarnations of the Family-of-God type. The most perfect such Son of God, we know as Jesus Christ. He really gave groping humanity its first clear idea of the goal of life, which begins here and continues in the spirit world. Christ did not promise a perfect world here, the millenarians to the contrary notwithstanding. He prayed for it to begin here. He promised the full reward of forgiving and loving everyone in eternity, which is too dreamy for the self-centered pagan.

Christ is the Saviour of the world because he leads the way from this modern sophisticated fixation in individualism to union with God by which the superficial differences of the individual are revealed as shadows and the spiritual bond that unites all life to God becomes reality in sight and experience. Jesus said, *Follow me.* Jesus *was* what he preached, though what he did in his formative years to reach that spiritual consciousness and Family-of-God way of life is unfortunately not known to us. John reports Jesus as telling his disciples at their last meeting, *I give you a new command, to love one another—as I have loved you, you are to love one another; by this everyone will recognize that you are my disciples, if you have love one for another.*

That is the picture of the Family of God, but how is it obtained among people who are self-centered? Self-centered people know they should practice love, the Golden Rule, and the brotherhood of man, but the spontaneous impulse of the self is to act according to egocentric prejudices. Ethics and education can establish good will for children, if there is no contrary adult example; but for adults, education and ethics hit the armor of self-centered opinion and fall broken to the earth. Re-educating the Nazi youth will come to grief on this fact, unless the teachers are missionaries of unusual spiritual grace.

There is no way to pierce individualistic fixation from the outside and obtain mature good will and its fruits. The inner world of the self-conscious individual is impregnable from the outside as long as the person wants to retain his self-sovereignty. Only that to which he yields his self-sovereignty may come in and alter the person. John was speaking to the self-conscious when he said for Christ, *Lo, I stand at the door and knock; if anyone hears my voice and opens the door, I will come in and*

sup with him, and he with me.

That verse describes the step that must take place before the self-centered, which is the sinful, person can become mature. That is equivalent to saying that the self is an empty shell as far as spiritual qualities and life are concerned. When the self surrenders its sovereignty to God in Christ, it is the life of God entering which creates goodness, love, and truth. It is the Spirit which illuminates the consciousness of a reborn man to enable him to see the invisible bond uniting him to all the rest of God's children. He will see that his "brother" is part of himself and the second commandment, to *love thy neighbour as thyself*, as a statement of spiritual fact. When a man is literally possessed by the Spirit, he is able to take his true place in the Family of God.

This self-surrender is one of the most difficult things individualists can do. Children do it readily, a fact which Jesus recognized in remarking that only as a child do we come under the reign of God. Contrast that with the prevalence of humanism in Christianity in recent generations, which either rationally or uncritically is self-deification to avoid surrendering to God in any degree.

Catastrophic experiences often bring about complete surrender in one awful moment of realization of inadequacy, or guilt, or danger. The men in the armed services are having this experience of God. Such an experience, without supporting religious information or association, often takes an anti-institutional expression. Servicemen return with a belief in God which cannot be put into words, which is too personal to talk about, and which does not contribute to the Family of God in the familiar channels.

One experience of surrender to God will seldom be enough to make an individualist into a Family man. There must be recurrent voluntary surrender, especially when the self-sovereignty makes a strong re-appearance. Jesus instructed his disciples at the Last Supper in constant yielding. He said, *I am the vine, you are the branches. He who remains in me, as I in him, bears rich fruit (because apart from me you can do nothing)*. The mystical "abiding" in Christ, as the Revised Version puts it, is the same as the recurrent and continuous self-surrender, the prerequisite to bearing fruit. The best way to achieve this consciousness of "God living in me and I living in God" seems to be by practicing the presence of God in silent prayer and meditation. Certainly those who have followed this discipline over a period of years show the fruit of mature life.

The application of this theory in practice is working out well in the case of a married couple. They are very individualistic, the man having been thoroughly spoiled by his mother, and the wife being married for the third time. She wanted very much to make this marriage a success but was too independent to stand much abuse. When they were about to separate, they appealed to their pastor. Then began a series of conferences, interpreting them to themselves in terms of ego and self-centeredness, in the light of the goal of true spiritual union which would come when God possessed them. Several times there has been confession and more complete self-surrender which restored harmony for a time. Because the man was so busy and would take no time for devotional reading and waiting before God in humility, he has been dependent on the pastor to bring him back to self-surrender when his ego gets the best of him. They do have family prayers together, and the wife does practice the devotional life. As anyone knows who has tried it, it is a slow growth, but he also knows that the awareness of the "abiding Christ" has saved much unpleasantness. An interesting point, however, was to note how well the man understands himself in terms of individualism, and how real are the results of even temporary surrender.

Is it not this excessive individualism which is the key to the state of the world today, and to the impotence of the Church of Christ? "Rugged individualism" marks not only the conservative business world, but it characterizes the liberal reformer as well. It is all too apparent in the ministry and laity of the churches. Christians are hardly distinguishable from non-Christians in indulgence, ambitions, and daily patterns of life. What percentage of ministers or laymen spends as much as fifteen minutes a day in reverent awareness of God? An hour is scarcely time enough to make real inner growth.

Concerning this individualism, a current Paris joke is apropos. To the question, "Who is a collaborationist?" the sly answer is, "A collaborationist is one who collaborated more than you did." None of us can point the finger at another in judgment. Nevertheless, it becomes clear that Christianity is not going to save Western civilization, because the Christians are doing the best *they* can to prevent it, and, thereby, are keeping God from working through them according to His plan.

A new standard of Christian life is needed for the Crusade for Christ; not the evangelism which obtains a declaration of faith and a return to church attendance, good as that is. Beginning with that, such individual devotional life must become daily practice as will ensure the attainment of the continual awareness of God. It is this crucifixion of self which is the last thing the free individual gives up to God. It is the "unconditional surrender" which has made sainthood one of the rarest attainments of life. It is long past due for the vanguard of the Church of Christ.

Who will be a good branch and abide in the Vine? Who will be a temple of the Holy Spirit? Who will become an instrument in the hand of God; a jigsaw piece that will stay in its place in the picture of the Family of God?

Faith Is a

Using as a text the definition of faith in Hebrews XI:1, Pastor Whitney lays stress upon faith as the *substance* of powerful living, and urges that our faith be put to work. He serves the Methodist Church, Otsego, Mich.

THE emphasis I should like to make is expressed in the words: "faith is the substance," "faith is the evidence." We usually read it so that the implication is that faith is the unseen, the hoped for. It is more substantial than that, it is substance; it is evidence! It is the very substance out of which health, inner peace, and power to overcome are made.

What is faith? There are many answers. Some say it is something to be believed. It is a body of truth or opinion, a creed. It is something to be accepted by the mind, to which we give mental assent. All of this is true, but this is not all there is to faith.

A great many are saying that faith is something to be fought for. It is a body of truth to be defended and they quote Jude 3, *Ye should earnestly contend for the faith which was once delivered unto the saints.* This is all true but it is not all there is to faith.

A great many of us think of faith as something to be sung about and proclaimed in church, but it may have little connection in our thinking with life outside the church. We sing lustily: "Faith of our fathers, holy faith! We will be true to thee till death," while our own faith is a bit dim, far off, and has nothing to do with earth. Of course faith is to be sung about and preached, but that is not all there is to faith.

Let us add to the above definitions another and say that faith is a power to be used in living. It may be applied to problems and made operative in daily affairs. Then it becomes real, tangible, evident—a substance.

That, after all, is the way our fathers used it. It was a force with which they overcame "dungeon, fire and sword." It is a power for overcoming. *This is the victory that overcometh the world, even our faith,* wrote Paul.

Dr. Albert Edward Day has written a book, *The Faith We Live,* in which he tells how the chemist uses the formulae of chemistry to improve living conditions and make life more convenient and happy. If the chemist were satisfied to go to his laboratory and sing the praises of chemistry, that might exalt his own soul, but it would not be a very useful procedure so far as his fellows were concerned. It would never become the *substance* of easier living on higher levels of convenience and happiness. The formulae of science may need to be defended and established or praised or accepted; but primarily they are intended for application to the problems of living. So, too, the laws of faith. The power of faith is intended to become the substance of victorious living.

The scientist has applied his laws to bettering life. When the war is over science has ready many gadgets and improvements to enhance the business of living. For example, you won't have to swat flies any more. You can explode a little bomb which will kill all the insects in your house and be harmless to you. You will not have to dust any more. For the price of an electric refrigerator, you may install a precipatron which will constantly draw the dust from your house.

There will be no dust-catching radiators for a metal netting will be installed in your floors and walls which will heat all the living space evenly. Thermopane windows will bring "controlled solar heat" to your house. Movable walls will make your house large or small, give variety to room space. (Husbands have hard enough times now finding the furniture which the wife has changed about. What will it be when she begins moving the walls!) Radio loud speakers will be "beamed" to the individual listening. Others can sit about and talk and not hear unless they wish to have the program beamed to them. Television will reveal with the turn of a switch what the children are doing in the nursery or the cows at the barn.

Already these things are created and only waiting for the end of the war to be put on the market. Science has been applying its knowledge to the business of more convenient living. I am saying that faith is not just something to be believed, to be defended, to be sung about; it is a power to be put to work for better living. In the language of Dr. Day it is "a technique for getting things done."

Faith is not arguing over the

Substance

A Sermon By L. M. WHITNEY

Virgin Birth; it is appropriating what happened at Bethlehem for living now. It is not disputing over whether the miracles of the New Testament are really miracles; it is applying the available power of Christ to our problems today. It is not a creed to be recited so much as it is power to be released.

You will recall that the day Jesus came to the home of Zacchaeus and this little man's life was changed, he did not stop with saying: "Jesus is my Savior!" He said, in substance at least, "I am going to put my new found faith in Christ to work. When a man gets religion, he should do something with it. I will use my new found faith to right wrongs and to help others. The half of my goods I give to feed the poor, and if I have wrongfully taken from any man, I will restore to him fourfold."

There was a woman who had an affliction for twelve years. She had consulted every physician and every means of cure with the only result that she grew poorer and worse. One day she heard of Jesus. She said to herself, "I believe Jesus can help me." Now if she had stopped with merely asserting her faith she would never have found help. But she put her faith to work. She went out into the street. (Recall how Lloyd Douglas in *The Robe* pictures how hard it was for this sensitive woman, so long sheltered and coddled because of illness, even to think of going out into the street). She pushed her way through the curious crowd. "She reached out and touched His robe"! She not only believed He could heal her; she took steps to *act* upon her belief.

Of course what we want to know is how to get faith and how to put it to work. Let me suggest three steps. Talk each morning with God about the needs of the day. That talk may be long or short depending upon our need. We may not have time to sit down and quietly think our way through the day, but we can talk with God while we do the chores or prepare breakfast. However we do it, that is the first step.

And then we must believe that God will do for us whatever we really want him to do. Here is the crux of our difficulty, for very often we want him to do something for us, but deeper down we don't want him to. We want to be Christian, but deeper down we do not. We want to escape our sins, but deep down we kind of like them. God will do for us what we really want him to do—not what we *say* we want him to do. He always gives us what our hearts ask for, not what our lips pray.

Talking over the needs of our life for the day will help us to *want* what God knows to be best for us. It will bring our will into harmony with his. After all, we do not pray to change God's mind, but ours. Therefore the first two steps are to talk with Him to bring our minds in line with His and to believe that He will do for us anything we need Him to do and what we *really want* Him to do.

The third step is to go out and live as though what we had prayed for was true already. Jesus thanked God for the raising of Lazarus even before it occurred. So we may live, so far as WE are concerned, "as if" the Kingdom had come already.

The result will be that if this practice of prayer and this exercise of faith become habitual, we will discover ourselves having constant power with which to meet constantly recurring problems. Problems of health, family relationships, money, loved ones far away, will all find their way toward solutions. If habitually we lay them out before God in prayer, believe that He will do about them what we really want Him to do, go and live as though it were done, we will find constantly available power for constantly arising needs. Then some day we will awake to the fact that we need not be anxious about anything any more! It comes as an amazing spiritual discovery. We will say, "Prayer and faith have delivered me! My faith is an active force in my life!" We may look up in pleased wonder into the face of God and hear Him say, "Your faith hath made you whole." Faith will have become the very *substance* of health, peace, power for living!

But we dare not stop with the mere solution of our own concerns. We must apply our faith to the world! *This is the victory that overcometh the world, even our faith.* As Christians, our faith is that men can be brothers, that the world can be better, that there can be peace. But men will not be brothers, and the world will not be better, and there will be a third world war unless we put our faith to work. It is not enough just to believe these things; we must begin in ourselves to *live* them, and to insist that the world live according to the Christian pattern. To help it do this we must continue to send our missionaries, to proclaim by our lives and by our lips the power of faith for living, and demonstrate it by a ministry of compassion to the ravaged peoples of the world.

Faith is the substance of tomorrow's world.

Enriching Worship in the Rural Church

By E. DARGAN BUTT

For a long time rural pastors have felt the need of developing in their churches better conditions and methods of worship. Here E. Dargan Butt, Episcopal minister at Winchester, Tenn., discusses four ways in which rural worship can be improved. Pastor Butt is chairman of the Committee on Worship of the Town and Country Church Convocation.

ONE of the most difficult things for the American mind to understand is that in the expression of religious life the most important thing is worship. We want action. We want to see results. In our impatience to "get going," it is hard for us to realize that the reality and value of these actions depend almost completely on the reality of those moments of communion with the Divine, when the kind of action we are going to follow, and the value it is going to have, are determined.

Worship is the means through which we, individually, bring our lives into subjection to the will of God, co-ordinating them with the lives of others in doing His will, and receive the inspiration to go forward, with others, in fighting God's warfare on earth.

While one can, and should, worship God in his private devotions, we are thinking now of corporate worship, as we come together in God's house as a fellowship of believers, seeking together to know and love and serve God.

In the development of this worship, many things are involved: the architecture of the building; the music; the prayers; the use of the Scriptures; the preaching; the use of objects, words, gestures, postures; the use of silence; the use of special days of observance.

In some churches these uses are highly developed, while in others little effort is made to use them for the purpose of worship. Although in most urban churches the environment and physical equipment are conducive to worship, in many town and country churches the opposite is true. One of the greatest needs in the town and country church is a better experience of worship, and to that end better conditions and methods of worship need to be developed. May we look at this problem from four angles?

First, the church building and grounds. One has only to see one of the great cathedrals to realize how much architecture and landscaping can contribute to the spirit of worship. Although rural churches cannot attain to this grandeur, they can often greatly improve their buildings and grounds so that they will be an incentive to worship. God's house should not be pretentious, but it should always be clean and attractive. A program for the improvement of buildings and grounds can furnish a valuable opportunity to people to work for the church.

Music, too, can foster the spirit of worship. The informality and spirituality of congregational singing in the rural church are things which must be preserved at all costs. But we can widen the scope of the music of the average rural church. There are places in every service where the singing of a special hymn, perhaps repeated every Sunday, or a chant or portion of Scripture put to music, can greatly add to the spirit of worship. Soft music played before and after the service can make for more dignity and spirituality in the rural church.

When the war is over there will probably be a good many second-hand electric organs placed on the market, and, with the coming of electricity into most rural communities, the purchase of one of these organs would not be impractical, and would greatly enrich worship.

In the third place, an order of service is helpful. This is not a plea for a liturgical form of service, although the tendency, with modifications, is in that direction. The genius of a liturgical form of service is that the congregation as a whole participates in the service, the minister acting simply as the leader. There should be a certain part of every church service where the congregation participates; for example, the responsive reading of the Psalms and other portions of the Scriptures, or the repeating of prayers in unison. This group participation gives children and young people, as well as the older persons, the feeling of being a part of the worship program.

Finally, special days of observance offer great opportunities for worship in regard to a number of special interests. Although many churches do not have a formal church year, most churches do have special observances for Christmas, New Year's, Lent, Holy Week, Easter, Mother's Day, Rural Life Sunday, Pentecost, Independence Day, Labor Day, and Thanksgiving Day. Numerous forms of services have been devised, and many can be used to good advantage by the rural church.

Suggested Readings

Rural People at Worship, by Edward Krusen Ziegler. Agricultural Missions, Inc., 118 pp., 35 cents. (This book was reviewed in the December, 1944, issue of The Pastor.)

Worship, by Evelyn Underhill. Harper and Brothers, 350 pp., $3.

Also recommended are the various pamphlets published by: The Home Missions Council, 297 Fourth Avenue, New York, N. Y.; The Christian Rural Fellowship, 156 Fifth Avenue, New York, N. Y.; and the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York, N. Y.

Crusade: More Than Expected

By OLIN W. NAIL

Mathis Methodist Church, Mathis, Texas, was one of the many churches that early raised its funds for the Crusade for Christ. Here Pastor Nail tells about the church's record in raising its apportionments for World Service and the Crusade for Christ, and in improving the church building and grounds.

THE Mathis Methodist Church was perhaps the first church in the United States to pay its World Service and its Crusade for Christ for 1945. Four years ago the church was paying thirty cents per member on World Service. In 1944 and 1945 it paid more than $3 per member, an increase of 1,000 per cent. The World Service for 1944 was paid shortly after Easter of last year and on September 10, 1944, a check was sent the conference treasurer for the full amount for 1945. On October 19, 1944, the Crusade for Christ was paid in full. The apportionment amounted to $8.25 for each active member. The World Service and the Crusade for Christ averaged slightly more than $11.25 per member.

Bishop A. Frank Smith, at the recent session of the Southwest Texas Conference, commenting on the record of the Mathis church, stated that if the entire conference paid in proportion with this church the total payments would be $575,000 instead of the $285,000 asked of the conference for the Crusade for Christ.

Mathis is located between San Antonio and Corpus Christi, 105 miles from San Antonio and 35 miles from Corpus Christi. From 1935-1939 the church averaged around $16 per member for all purposes. From 1940-1944 it quadrupled its total giving and the average contribution per member increased to about $67.

Much of the success during the last four years in Christian giving was due in a large measure to the labors of the Rev. O. O. Moore, who stressed tithing and helped the people to see their responsibility and opportunity in sharing with God and his church. A revival was held in which tithing was particularly stressed. Then came the Rev. B. A. Myers who inspired the congregation in erecting an attractive and adequate church building.

During the clearing of the church debt, the writer used tithing literature from the Layman Company of Chicago over a period of three months, mailing to every family in the church weekly a tract dealing with some aspect of the question. Church loyalty, a vital interest in religion, and a spirit of liberality undoubtedly were the major factors in whatever achievements have come.

Three years ago the present pastor was assigned to the church. He found a total debt of some $6,000. When the debt was cleared the first year, a new faith and interest was created among the people. Their beautiful church, worth about $20,000, was built and paid for in four years. Then a move was started for installing art glass. This was done at a cost of $2,000. In rapid order the following improvements were made: Hammond organ, $1,900; three additional lots, $800; basement finished, $1,000; runners for the sanctuary, $200; hymnals and a lighted cross, $150; moving the parsonage, $550; sidewalk, $200; shrubbery, $225; refrigerator, $150; painting church and parsonage, $200; sanding floors and new fence, $300; miscellaneous improvements, $400.

When we paid our World Service for 1945 six weeks before the new conference year began, I began to have a faint hope that perhaps the Crusade for Christ might be paid in part by conference time, but I little dreamed of getting the entire amount before then. One week before conference one of the younger stewards made a sizeable donation, without any solicitation, to the church. I then wrote five letters to people who seldom attended and expressed the hope that we might be able to pay our Crusade apportionment before conference. The result from the letters was added incentive for greater faith and effort. After prayer and study about the choice of a sermon for the last Sunday before conference, I seemed led to use the words of Paul when he wrote to the church at Corinth, *Now, brothers, I have to tell you about the grace God has given to the churches of Macedonia. Amid a severe ordeal of trouble, their overflowing joy and their deep poverty together have poured out a flood of rich generosity; I can testify that up to their means, aye and beyond their means, they have given—begging me of their own accord, most urgently, for the favour of contributing to the support of the saints. They have done more than I expected; they gave themselves to the Lord, to begin with, and then (for so God willed it) they put themselves at my disposal.*

I sought to make a striking contrast between the deep poverty of the early church and the condition of the average member in our pews. One by one, I emphasized the points stressed by Paul. At the close of the service, I simply made known to the audience what our apportionment would likely be and said that nearly one-half was already paid and expressed the wish that the remainder might be obtained then. A brief prayer was given, and the offering plates were passed. The congregation was dismissed amidst a deeply devotional atmosphere. That evening the church treasurer reported that the entire amount had been paid.

Coming Home--To What?

By R. FRANK PORTER, JR.

A discussion of demobilization by the pastors of the Chattanooga District brought home to Pastor Porter, White Oak Methodist Church, Chattanooga, Tenn., the realization that his church had made no very definite plans to serve the returning servicemen. He describes here what his church is doing to keep in contact with them now and to meet their needs when they return.

SOMETIME ago at a meeting of the Pastors' Association of the Chattanooga District, the program consisted of a discussion of the problems of demobilization as it related to the Church. We had talked for sometime about the psychological and social aspects of the problem when our district superintendent, the Rev. W. F. Blackard, injected a very practical bit of advice into the discussion: "I am convinced that the greatest need in our postwar planning is the immediate problem of organizing and maintaining such Sunday school classes and groups into which those who are away may naturally find their way upon their return. They must feel themselves to be a part of the group. In order to do this it is necessary that the Church maintain an intimate and personal contact with those away."

These words set me to thinking. As I thought of the church of which I am pastor and of the men who are away, I could not help but ask myself: Coming back to what? It dawned upon my mind that the problem of demobilization was not a problem of the future, but an immediate problem which must be met now. I realized that the way in which we as a Church meet this problem, now, will shape the future of the adult division of our Church.

Upon arriving at my study from the pastors' meeting, I found that the morning mail had brought a pamphlet on demobilization from the General Board of Education. The pamphlet suggested that I order the *Demobilization Bulletin*, Volume 1. I did. When I received the *Bulletin*, I found that it contained some very valuable survey work sheets as well as other suggestive material.

A survey committee was appointed in our church. We immediately began a survey of our young adults.

We found that there was a large number of young women, wives of servicemen, in our church and in the community, who were not attending church. When we talked with them we found them to be lonesome and in need of friendship, as well as of some worth-while activity which would occupy their minds and thus free them from their anxiety.

When we began the study of our servicemen, as outlined in the work sheets, we were startled when we realized that those who had gone out from the church as boys were, for the most part, to return as young adults. We realized that there was no organized group in our church to which they could return.

Our survey further showed that we, as a church, were doing little for our servicemen and women. We were not maintaining those valuable contacts which are the bases of any postwar plan.

What were we to do? The organization of a Young Adult Fellowship seemed to be the answer. We immediately began the organization of such a group through which we could minister to the wives of our servicemen and provide for them opportunities of friendship and service. Here was also the answer to our need for a group to which those away could feel themselves members, and to which they could return.

Our problem, now, was to make those valuable contacts which would achieve a good and constructive relationship between those away and those at home in the church. The men away from home must feel that this is their group and that they are a part of the group. We must not wait until their return to prepare a place for them.

We have begun our contacts. Each month we send our servicemen a mimeographed news letter. Since we do not feel this to be personal enough, the individuals of the Young Adult Fellowship send cards and letters to those in service. As the pastor, I send each one a personal letter each month. In the letter I enclose the splendid new booklet, *Contact*.

The need is being met. The young women are finding their needed friendships. Those away are beginning to realize that their church does think highly of them. Their letters indicate their interest in the church, and we are counting on them when they return.

School for Laymen

The lay workers of the Methodist Church at Abingdon, Ill., felt, after last year's home visitation program, that they needed more careful preparation and counsel.

A series of instructional meetings was planned for the period before and during the visitation week. Five sessions of two hours each were held. The instruction leaflets distributed by the Methodist General Commission on Evangelism were used as the basis of discussion.

The leaflets included "Home Visitation Evangelism," "Church Loyalty Visitation," and "Assimilating New Members." Also the Board of Education pamphlet "Go to the People" was used.

Various laymen reviewed the material covering the particular topic before each session. These reviews were followed by general discussions.

The church at Abingdon now has a plan to initiate a month by month method of home visitation which will include systematic visitation of the entire church membership.

Robert C. Calderwood is minister of the church.

The Minister Helps the Laymen

By WALTER V. O'KELLY

To make the laymen feel that the minister is helping them with their work in the church rather than that they are helping the minister is the policy of Pastor O'Kelly, who here describes the results of that policy on his three-point charge at Vernon, Texas.

THE Vernon Circuit is a three-point work paying $1,600 to the pastor, $420 to World Service, and $1,071 to the Crusade for Christ. We have 275 active members. I preach only one Sunday a month at two of these churches, for it is forty miles across the territory.

We have three laymen's days each year. There is a main address delivered by some outstanding, visiting layman, dinner on the ground, and, in the afternoon, speeches by our own laymen. We always have a subject for the day, and try in the various talks to cover the subject well. In this way the people are kept informed about what Methodism is doing in a much better way than would be possible if they depended on me to give the information from the pulpit. And then, too, the people feel that it is their church when they work for it a little.

I always give our laymen literature covering their subject. I have found that laymen will talk, and talk well, if given the material for the talk.

We have launched what we believe will be a fine program for the Crusade for Christ, and one that will last more than one year. I work with the lay leader of the Wesley Chapel Church. We made five assignments in the Preliminary Manual, each speaker covering one phase of the Crusade.

These talks are being made just after church school at each of the churches each Sunday morning. The lay leader likes this method so well that he says at Wesley Chapel they will have a talk each Sunday morning during the year when no preaching service is held.

Before our revival last summer, I had laymen turn in names of prospective members, and asked that they visit with these people before the revival. During the revival the visiting preacher and I each took a layman with us and went from house to house winning people for Christ.

When any problem arises or any decision of importance is to be made, I call the laymen together and lead them in coming to a decision. When they decide to do a thing, they work a lot better at the job than when I decide to do a thing and ask them to help me.

I believe that to succeed as a rural pastor a man must love rural life, understand as much as possible of the farmers' problems, and be willing to make a great many sacrifices. I read farm papers, attend farmers' meetings, and keep in touch with the county's farm program as much as I can. I try to know the kind of tractor a man has, to keep up with his crop, to know how many cows he has, and as much as possible about him. I learn every child by name and visit in the homes enough to be personally acquainted with each member, and to know something of his other problems.

I believe that a rural ministry must be a very personal one if it is to succeed. For sixteen years I have served circuits in the Northwest Texas Conference. The work has not been easy, but the spiritual gain has been very great.

Chaplain J. Carleton Green (Methodist) conducts Protestant Services aboard the USS ADAIR, somewhere at sea. Chaplain Green was educated at the University of Southern California and Boston Theological Seminary. While a student at the Seminary, he acted as pastor of the Methodist Church in Woods Hole, Mass. He is a member of the Southern California-Arizona Conference.

Defense Town Church Looks Forward

By ROY C. CLARK

Eastlawn Methodist Church, Pascagoula, Miss., is dedicated to serving the needs of the shipyard workers for whom it was organized in October, 1943. But Eastlawn also has postwar plans. Pastor Clark describes here the ways in which the church is planning for the future.

SITUATED on the easternmost edge of Pascagoula, the Eastlawn Methodist Church is an attempt to meet the need presented by the rapid influx of approximately 30,000 shipyard workers. From the date of its organization in October, 1943, until the present, it has counted among its membership not one person who was a resident of Pascagoula four years ago.

Beginning with evangelistic services in a tent, the church has gradually evolved a program similar in form to that of any other Methodist Church. Our experience shows that the traditional outline for the church program, that is, public worship, pastoral oversight and religious education, is applicable to a boom town as well as to a settled community.

Our present program consists of the Sunday and weekday worship services, pastoral home visitation, church school and youth work under the direction of a member of the Church School Extension Corps. Inter-church co-operation is limited. There has been a definite value in creating a feeling of unity among Pascagoula Methodists through joint activities and joint publicity with the First Methodist Church. But interdenominational co-operation has been limited to a program of religious services and publicity in the shipyard.

We have been willing to take any opportunity that presents itself and use it, even in the face of obvious inadequacies. It is sure death to delay action until you have a complete organization. The idea is to start where two or three are gathered together and go on from there.

Ours is a transient population. There are hardly more than two families in the membership of the church who were here when it was organized one and a half years ago. The constant change in personnel means that we must continually adjust to new conditions. It need hardly be said that we have not developed any techniques which remedy the serious disadvantage created by this movement. The chief weapon in our arsenal must be an unshakeable determination to keep up the effort, and a confidence that can face the never ceasing task of recruiting leadership and membership.

In this "war of movement" the purpose of the church is primarily the conservation of the allegiance of the people to God and His Church while away from home. We are not, at this point, able to plan a permanent organization. But we are able to provide a place of worship, to keep alive the loyalty of church members, and, in some degree, to reach out and bring those not in church into the fold. Furthermore, because of our willingness to use whatever means and whatever leadership is available, many persons have been trained in church leadership who might never have had the opportunity in an established church. We feel this to be a contribution of lasting value.

The lack of permanence on the part of the people means that the church program is, in some respects, handed them from above. Interest in the church and participation in its work (with some notable exceptions) does not usually come from any real sense of "belonging." The church is seldom referred to as "our church" for "our church" is usually back home.

This lack of community is the key to plans for Eastlawn in the postwar period. Obviously the future is a big "if"! That "if" hinges upon the postwar continuance of Pascagoula's principal industry, shipbuilding. At present we go on the assumption, supported by company statements, that shipbuilding in Pascagoula is not for the duration only.

The future of this church, as of all Pascagoula institutions, depends upon the development of a community loyalty, of community support, and of a program with a community function. Specific plans for the development of such a church in the future include the development with the First Methodist Church of a modified parish system. First Church, by virtue of its prior existence and its natural prestige as the larger church, draws a good part of the leadership among the Methodist constituency irrespective of the area of residence. The most effective work of the Methodist Church in Pascagoula lies in the development of two thriving, well-established churches. At present, First Church is too large for the effective cultivation of its membership, and Eastlawn is too small to possess adequate leadership to relieve its members of the strain accompanying too much responsibility on too few.

The future also demands that the program of this church be community centered. It is strategically located to serve an entire area of the city, known as Eastlawn. It has a great opportunity to become the religious and social center of this area. Where the government recreation and community programs have failed to create a sense of unity and loyalty, the church, by virtue of its being a more direct expression of the peo-

ple than the government, might well succeed.

In doing this, its activities should include features of a broad community interest. Eastlawn Church could contribute to building stability in this area through a program of recreational and social leadership. The mission of the Christian Church is, of course, the teaching and preaching of the gospel, but the vitality of our message depends upon the degree to which we assume our responsibility to the common life of the people.

Further, the leadership of this church must study the needs of a laboring community and attempt to minister to them. The present lack of co-ordination between church and work is due, in part, to the people themselves, who are not very conscious that they make up a special interest group. The church is not designed to create group consciousness, but its failure to reach people in this community must lie, in part, in its failure to interpret the Christian message in terms which are applicable to the peculiar economic condition of this city. Eastlawn in the future, more than any other of the larger churches, must be a working man's church.

Although it was begun as a temporary effort to meet a need, we expect Eastlawn Church to become a permanent unit in Methodism's ministry to changed conditions in Mississippi.

Modern Translations for Pulpit Reading

By W. B. GARRISON

Modern translations of the Bible are already much to the fore for private study and reading. But they also have a value for the pulpit, says W. B. Garrison, pastor of the Timmonsville Charge, Timmonsville, S. C., who for three years has used a modern translation for pulpit reading. He tells here his reasons for using the new translations:

THE Authorized Version of the Bible, while being rapidly displaced by modern-speech translations for study and private reading, is still almost universally used for pulpit reading.

During the past three years, I have very often departed from this practice, however, because I believe that a reliable modern translation has distinct advantages for pulpit reading also.

The first, and most important, reason for using worthy modern-speech translations for pulpit reading is that they undoubtedly come nearer the sense of the original than does the Authorized Version. This is particularly true of the New Testament. As Dr. Edgar J. Goodspeed pointed out in his *New Chapters in New Testament Study*, Jesus and his followers spoke the vernacular—not the literary language of the day. If we are to approach the spirit of the original, we must employ the language of the street and market, rather than a long-dead literary style.

An important corollary of this fact is that the modern-speech version is more easily understood—a long-recognized virtue. Time and time again, after reading a passage from Moffatt or Weymouth or Chicago's American Translation, I have had members of the congregation say to me: "I never understood that passage before, but it's clear now!"

A third reason for using the modern-speech versions is that they immediately attract the attention of the congregation. Interest and attention, once gained, give the preacher an enormous advantage thereafter.

Finally, we have no better way of introducing these great versions to our people than by pulpit reading. Every Christian should know at least one great modern-speech translation, and the appeal and value of these versions in working with children and young people is of great significance.

Methodist Student Day

By RUTH L. BEYER

On June 10, pastors over the country will observe Methodist Student Day. At the request of THE PASTOR, *Ruth L. Beyer, associate secretary, Joint Committee on Public Relations for Methodist Educational Institutions, has prepared information regarding materials available for the special observance this year.*

IN the season when the close of a school term reminds children and young people of their next step in education, every pastor will welcome the opportunity to lift high the Christian call for service and the significance of Christian higher education.

By this time, every pastor has in his possession a Methodist Student Day packet containing a poster; sample copies of two programs with suggestions as to choice and use; a leaflet, "Invest in a Life," offering suggestions to ministers on introducing and interpreting the Methodist Student Day offering; order blanks; and necessary report forms.

Persons contributing $1.00 or more are entitled to a year's subscription to *Christian Education Magazine.*

Reprints of the leaflet, "My Local Church Has a Stake in Methodist Student Day," may be obtained from conference executive secretaries.

This year has special significance in that it marks the inauguration of the Methodist Student Scholarship Fund. The Student Loan Fund also will need to be augmented in preparation for the uncertainties of the postwar world.

When the first loans were made in 1873, they amounted to $300. In these 72 years, they have totaled more than $10,000,000. There have been more than 65,000 borrowers.

A Service of Remembrance

By HOWARD C. ACKLEY

Trinity Methodist Church, Schenectady, N. Y. (Howard C. Ackley, pastor), recently held the following service honoring the members of the church who are in service, and expressing sympathy to those whose sons have been killed:

Flowers are banked on the altar, and above them burn four candles. Both flowers and candles are in memory of our four service men who have died. Above all is the cross. A candle rack extends the full length of the chancel, with one large candle in the center, from which the others are to be lighted. By the close of the service, every candle in the rack will be aglow.

Call to Worship

MEDITATIVE INVOCATION

(No. 313, *The Methodist Hymnal*)

The following words may guide our thoughts during a moment of quiet music:

Dear Shepherd of Thy people, hear;
Thy presence now display;
As Thou hast given a place for prayer,
So give us hearts to pray.

. . . . . .

May we in faith receive Thy word,
In faith present our prayers,
And in the presence of our Lord
Unbosom all our cares.

The hearing ear, the seeing eye,
The humbled mind bestow;
And shine upon us from on high,
To make our graces grow.

WORDS OF ASSURANCE

I John 5:7

THE SCRIPTURE

Selections from John 17

And Jesus said: Father, now the time has come; glorify thy Son that thy Son may glorify thee, since thou hast granted him power over all flesh to give eternal life to all whom thou hast given to him. (And this is life eternal, that they know thee, the only real God, and him whom thou hast sent, even Jesus Christ.)

. . . . . .

I have made thy Name known to the men whom thou hast given to me . . . and they have held to thy word. . . . I pray for them. . . . Holy Father, keep them by the power of thy Name. . . . I pray . . . that thou wilt keep them from the evil One. . . . Consecrate them by the truth: thy word is truth.

. . . . . .

Nor do I pray for them alone, but for all who believe in me . . . may they all be one!

IN MEMORIAM

Four of the men whose names are in our Book of Remembrance have been reported killed in action. Four candles are lighted in recollection of them, and after the reading of the scripture and the poem there will be a moment of silence in memory of these men.

VALIANT HEARTS

(No. 495, *The Methodist Hymnal*)

O valiant hearts, who to your glory came
Through dust of conflict and through battle flame;
Tranquil you lie, your knightly virtue proved,
Your memory hallowed in the land you loved.

. . . . . .

Splendid you passed, the great surrender made,
Into the light that nevermore shall fade;
Deep your contentment in that blest abode,
Who wait the last clear trumpet-call of God.

O risen Lord, O Shepherd of our dead,
Whose cross has bought them, and whose star has led,
In glorious hope their proud and sorrowing land
Commits her children to Thy gracious hand.

MOMENT OF SILENCE FOR THOSE WHO HAVE BEEN KILLED

The Candle Lighting

We come now to the lighting of the candles. Such a ritual is most appropriate because the flame symbolizes the gleam of hope and love which we bear for those who are away. There is a sense in which you can never blow out a candle. Its light goes on into the infinities of space forever and ever. That is the image of our undying love for our sons and daughters.

It is important that fear have no place in our thinking, and that our minds be positive and our spirits quiet, if we would have our hearts linked with the heart of God. Then, out of that experience, our faith becomes as the light of a candle which may reach beyond time and space. The love that is God and the life that is God may reach out through us and become Life Eternal for our loved ones.

As the candle yields itself to the flame, lighting the darkness around it, so our spirits may become the candle of the Lord, brightening a dreary world and guiding the footsteps of our men and women far away. "It is the light that is my mother which has kept me from the darkness of dissipation," writes one of our boys. And another said, only last week, "It was a sermon on temptation which has helped most to keep me straight." Yes, the spirit of man is the candle of the Lord.

It is with prayer in our hearts that we now light these candles, one for every man and woman who has gone out from our midst. As their names are called, each one will be represented by a member of his or her family; or, where no member of the family is present, by an official of the church.

During the candle lighting, the following hymn tunes will be played on the organ and chimes:

I Look to Thee in Every Need
He Leadeth Me
God Is My Strong Salvation
O God, Beneath Thy Guiding Hand
Rock of Ages
My Faith Looks Up to Thee
Holy Spirit, Faithful Guide

Prayer by an American Airman

By SGT. HUGH BRODIE

Almighty and all present Power,
Short is the prayer I make to Thee,
I do not ask in battle hour
For any shield to cover me.

The vast unalterable way,
From which the stars do not depart
May not be turned aside to stay
The bullet flying at my heart.

But this I pray, be at my side
When death is drawing through the sky.
Almighty God who also died
Teach me the way that I should die.

Organ With Chimes

HYMN (No. 510, *The Methodist Hymnal*, Tune, "Abide With Me")

Benediction

A Service of Commemoration

By CHARLES D. SPOTTS

The following service, prepared by Dr. Spotts of Franklin-Marshall College, Lancaster, Pa., is suggested by the Evangelical and Reformed Church as a service in memory of those who have been killed in action:

INVOCATION.

HYMN: "Lord of All Being, Throned Afar." (Either to be read by the minister or to be sung by the choir.)

SCRIPTURE: Isaiah 40:1-8; Romans 8:14-39; Revelation 14:13.

APOSTLES' CREED.

REMARKS: (Here the minister or a friend of the deceased can speak brief words of appreciation; any official message from the government can also be read.)

A MESSAGE OF HOPE:

The spirit of Man shall triumph and reign o'er all the earth . . .
He is the end of creation, the purpose of the ages since the dawn of time.
He is the fulfillment of all prophecy and in himself the goal of every great hope born in high desire. . . .

Yet Man's beginnings were in lowliness, in nature akin to that of the brute.
His body and appetite bore the marks of the beast, yet in his soul was the unquenchable Spark of Divine Fire.
His ascending hath been with pain, with struggle and conflict hath he marched towards the Ideal.
At times he hath turned his face away from the Promise of Destiny. . . .
In moments of blind passion he hath destroyed the work of his own hands, the fruit of the centuries hath he cast to the winds.
He hath marred the Divine image, deaf to the call of the Promise of God. . . .

Yet all this could not destroy the unquenchable Spark of Divine Fire.
For it belongs to the Eternal and that which is Eternal cannot die.
Therefore, great though Thy shortcomings, manifold though Thy failures, wicked though Thy crimes;
I will not despair, O Spirit of Man! . . .

For the Spirit of Man breathes the untiring purpose of the Living God and to the fulfillment of that purpose the whole creation moves.

—Horace Westwood.

PRAYERS:

For Trustfulness

O most loving Father, who willest us to give thanks for all things, to dread nothing but the loss of thee, and to cast all our care on thee, who carest for us, preserve us from faithless fears and worldly anxieties, and grant that no clouds of this mortal life may hide from us the light of that love which is immortal, and which thou hast manifested unto us in thy son, Jesus Christ, our Lord. Amen.

For the Absent

O Thou, who are present in every place and from whose love neither space nor distance can separate us, give us to know that those who are absent from each other are still present with thee; and grant that, though separated, we may realize our communion with one another in the fellowship of thy service, here and always; through Jesus Christ our Lord. Amen.

For Those Who Have Died

We seem to give them back to Thee, dear God, Who gavest them to us. Yet, as Thou didst not lose them in giving, so we have not lost them by their return. Not as the world giveth, givest Thou, O Lover of souls! What Thou givest, Thou takest not away. For what is Thine is ours always, if we are Thine. And life is eternal; and love is immortal; and death is only a horizon; and a horizon is nothing save the limit of our sight. Lift us up, strong Son of God, that we may see further; cleanse our eyes, that we may see more clearly; draw us closer to Thyself, that we may know ourselves nearer to our beloved who are with Thee. And while Thou dost prepare a place for us, prepare us for that happy place, that where they and Thou art, we too may be. Amen.

For Those in the Armed Forces

O God, the strength of all those who put their trust in thee; bless, we pray thee, our soldiers and sailors, our airmen and nurses, and all enlisted in the service of our country, particularly those who have gone forth from this congregation. Give thy holy angels charge over them, that they may protect them and deliver them in all temptation, and, if it be Thy gracious will, bring them safe home; through Jesus Christ our Lord. Amen.

For Those Bereaved

Comfort, O Lord, we pray thee, all who mourn him (her) in whose memory we meet this day; be with them in their sorrow; give them faith to look beyond the troubles of the present time, and to know that neither life nor death can separate us from the love of God which is in Jesus Christ our Lord. Amen.

For Those With Whom We Are at War

Most merciful and loving Father, we beseech Thee most humbly, even with all our hearts, to put out upon our enemies with bountiful hands whatsoever things Thou knowest may do them good; and chiefly a sound and uncorrupt mind, where through they may know Thee and seek Thee in true charity, with their whole heart, and love us, thy children, for thy sake. Let not their first hating of us turn to their harm, neither let us in any way hurt them, seeing that we cannot do them good for want of ability. Lord, we desire their amendment, and not their punishment. Separate them not from us by punishing them, but join and knit them to us by thy favorable dealing with them. And seeing we be all ordained to be citizens of one everlasting city, let us begin to enter into that way here already by mutual love, which may bring us right forth thither. Amen.

For Peace

Eternal God, in whose perfect kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love; so guide and inspire, we pray thee, the work of all who seek thy kingdom, that the nations may find their security not in force of arms but in that perfect love which casteth out fear, and in that fellowship revealed to us by thy Son. Jesus Christ Our Lord. Amen.

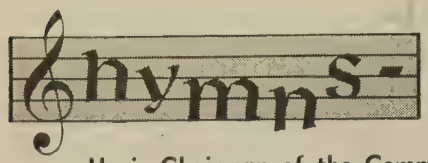
For Eternal Life

Grant unto us, our Father, to live as those to whom has been given the power of an endless life. Help us to live the eternal life here and now—the life of faith, of love, of fellowship, of service. Make us to measure by eternal values and to live for eternal things. So shall all of life be full of meaning, and of beauty. So shall we share the purpose that shapes the world; so shall we think thy thoughts after thee. So shall we be eager only to do thy will, whether tomorrow finds us here, or in the City on the Hill. Into this life, eternal and victorious, O Lord of Light, lift all our hearts today! Amen.

HYMN: "Immortal love, forever full."

LORD'S PRAYER.

BENEDICTION.



In this first of a series of articles on *The Methodist Hymnal*, William K. Anderson analyzes several of Wesley's hymns, showing the various changes through which they have come. He is Chairman of the Commission on Courses of Study, Methodist Board of Education, and a contributing editor of *The Pastor*. Other articles in this department will deal with the most effective uses of the hymnal.

John Wesley's First Hymn Book

By WILLIAM K. ANDERSON

THE contribution of Charles Wesley to Christian hymnody through his labors in the Wesleyan revival is well recognized. There are still fifty-four of his hymns in the *Methodist Hymnal* including such favorites as "Jesus, Lover of My Soul," "Hark! the Herald Angels Sing," and the Easter hymn "Christ the Lord Is Risen Today"—all of which are universally used.

Comparatively speaking, John Wesley's contribution to hymnology is distinctly minor. We find in our present book seven hymns listed under his name in the index, but only one of these is an original. The rest are either translations or alterations. Wesley's alteration of Watts' version of the 100th Psalm, for instance, has been universally accepted:

Before Jehovah's awful throne
Ye nations bow with sacred joy.

instead of Watts' original lines:

Nations attend before his throne
With solemn fear, with sacred joy.

John Wesley, however, was the promoter whose industry put his brother's hymns into use. While he was still a missionary in Georgia, he published the first of a long series of hymn books. It was entitled *Collection of Psalms and Hymns,* seventy in number, and was printed in "Charles-town," South Carolina, in 1737.

The hymnal was divided into three parts: (1) Psalms and Hymns for Sunday, 40 hymns; (2) Psalms and Hymns for Wednesday and Friday, 20 hymns; and (3) Psalms and Hymns for Saturday, 10 hymns. The hymns in the three divisions conform to a certain accepted pattern of the day: first division, general worship; second division, confession; third division, praise to God as Creator. It is in the third division that we find a thirteen stanza production by Samuel Wesley which is remarkable for its universalism. Sample verses illustrate this:

Ei, or Jao, thee we hail,
Great Essence that canst never fail!
By Grecian or Barbarick name,
Thy steadfast Being still the same!

Thee will I sing, O Parent Jove,
And teach the world to praise and love.

The seventy hymns in this book are from various sources, more than a third of them being Isaac Watts' translations of the Psalms. How many of them were sung after Wesley's day and how many survive today? B. F. Crawford's *Our Methodist Hymnal,* a careful study of five official Methodist Episcopal hymnals —those of 1836, 1849, 1878, 1905, and 1935—lists in Appendix VI every hymn appearing in every one of these books by its first line. It is easy by this means to trace the casualties among Wesley's hymns as they started across the no-man's land of the future.

The first hundred years were the hardest as the following table will indicate:

In	1737—a company of	70	hymns
"	1836—there are	22	
"	1849— " "	20	
"	1878— " "	16	
"	1905— " "	10	
"	1935— " "	6	

The six hymns which have survived the devastating attacks of an increasingly critical world should have enduring worth—and they do have.

Standing fourth in the 1737 publication is the hymn already mentioned, "Before Jehovah's Awful Throne." Its words are the same whether read from the 1737 or the 1935 book, except that our present hymnal retains a consistent third person while Wesley's version changes to the second person in the last two stanzas. No hint is given in the earlier book as to tunes for any of its hymns, but it may be conjectured that "Old Hundred" or "Old Hundredth," which first appeared in the *Geneva Psalter* of 1551, would be the setting.

The surviving hymn standing next in the little book is numbered *9* and is identical with number 513 in our present book. This Watts' translation in which Wesley made "judicious alteration" is strangely unknown in our churches today. Perhaps not strangely, for while contained in all hymnals of the Church, it has recently been set to unsingable tunes, but our present volume finds it remarried to the original tune which brings back its ancient glory. This was the favorite hymn of John Wesley. It should be known and used widely.

Proceeding with the study of the 1737 *Collection,* we come to an Addison hymn now found under number 542. Although there were nine stanzas in the earlier volume, we now have only four. Three of these are almost identical. Since the hymn as it now stands is credited to Addison without qualification, the aberrations in Wesley's hymnal are evidently his and were less permanent than his work with the foregoing hymn by Watts. This is one of the great hymns—exalted in sentiment, beautiful in expression, set to glorious music. It should be heard often in our sanctuaries.

"Come We That Love the Lord" is the fourth of these common hymns. Here is another Watts number, eight stanzas in Wesley's hymnal and four in ours. There is a difference in person in the two versions. Wesley made it "Come ye," whereas Watts' original "Come we" is now in use.

In its chorus form particularly, as many can remember, it has been a favorite revival hymn.

Two hymns remain, "Behold the Saviour of Mankind" by Samuel Wesley which is alike, word for word, in both volumes, and "The Spacious Firmament," a second hymn by Joseph Addison which varies only in one or two words. The latter of these is sung with its Haydn setting in countless congregations. It is an exalted interpretation of the 19th Psalm, and is certainly one of the best of Christian hymns. "Behold the Saviour of Mankind" is a splendid passion hymn set, as it is, to "wild Dundee."

Here then are six noble hymns which have been used continuously by followers of John Wesley. Crawford's *Our Methodist Hymnody* indicates that every one of them has been in every edition of the *Methodist Hymnal* published on this side of the water. A hymn festival of interest could be arranged with their use.

Bound with this *Collection* of 1737 in its reprint is another little volume of interest—Wesley's first tune book put out in 1742. There are likewise six tunes carried over from this original into our present volume. They will furnish basis for a later article in this section.

monday morning

By THE ELDER

The approach of The Elder in "Monday Morning" will be the same as of all writers for THE PASTOR*—the approach of sinners in search of the truth. The Elder (not to be confused with a district superintendent, or a bishop, or even a former presiding elder) has seen a thousand Monday mornings as a pastor. In this department he will discuss with pastors some common experiences of Mondays.*

THE ministers were gathering for the usual Monday morning meeting. The usual prompt ones had already arrived—one of them was the busiest minister in town. Another excellent minister came in with his eye on his watch and his usual comment, "Well, where are the boys, it's time to begin?" Then he parked his coat and remarked that he was very blue, just down—he had worked so hard Sunday.

This led to a discussion about Monday's blues. Not being afflicted with that spiritual disease, I listened to the hot discussion. It was a shock to me to hear that several of the boys had never been much afflicted with Monday blues—one would have gathered from the usual Monday morning chatter that most of the ministers have it. A majority usually do have it in our group, but a few do not. Now what is the difference?

Charles E. Jefferson helped to cure my Monday morning blues with two statements. He said that some ministers act as if their congregations were senseless brutes who had to have some sense pounded into them, and proceeded to pound their sermons home on Sunday. Others regarded their congregations as hungry, needy people who were looking for a good meal and they proceeded to preach courteously, firmly, and deftly of the good things that God has for his children. The former minister is half defeated before he begins and, at best, loses most of his message because the congregation regards him as an actor to be watched, rather than a servant passing out a divine meal.

That helped me immensely. I did not have to work myself into a lather when preaching after that—and I did before—but could confidently and clearly tell what God had given me to tell the congregation, in the full confidence that they did not need to be shouted at and pounded at to get it. That immediately allowed me to take my congregation into my confidence and they usually took me into theirs, and between us we saw God clearer than we could have by any overexertion on my part.

The other statement which he made that has yielded big dividends was that the minister should begin his week on Sunday and not close it on Sunday. The religious psychology of such an attitude is decidedly more Christian—it makes the Sunday a preparation for a week of service both for the minister and the congregation, rather than the climactic close of a week. There were many things to be done on Monday, too many to give me much time to think how tired I was or what kind of mood I was in, or what failures had been chalked up. Sunday was the beginning to minister during the remainder of the week. It worked much better for me and I pass the tip on to you.

Then, it helped me a lot to discover that most of my Monday blues, back in the day when I had them, were pure selfishness and religious egotism. I walked on air when things went well and was depressed when they did not. Neither attitude was a Christian one, because they were developed entirely around the success or failure of my efforts, rather than the attitude that I did the best I could and "God must give the increase," which is the Christian attitude. The latter Christian attitude enables one to correct his many mistakes without too much worry and to pass by his success without too much gloating.

The minister, when he is the man of God, has many things to do and many services to perform. He must be spiritually and emotionally fit to face almost any human situation at any time. His moods of depression disqualify him from doing his best, and they prevent God from guiding needy people to him, because a Monday depressed mood makes him somewhat incompetent to help the other fellow. The minister, or at least I can speak for myself, needs his best mood and best cheer on Monday to follow up the Sunday services. I just could not afford to be down on Monday, after I learned I need not be down, because there were personal calls that needed immediate attention and follow-up.

DISAPPROVES ARTICLE ON SEX

J. S. Ploughe • *Great Bend, Kan.*

Please find enclosed . . . subscription to The Pastor. . . . A helpful paper. I thought that the article on sex in the January issue was a bit amateurish and meddlesome. It's easy to do much more harm than good in such fields. And it can become an obsession and a distinctly morbid thing if not used with judgment.

NOSTALGIA?

Carl F. McConnell • *Ord, Neb.*

I like your magazine, but wish you had kept it the former size. I liked it much better. Easier to handle when reading, and easier to keep for future reference.

DON'T GO BACK!

Alfred Carlyon • *Steamboat Springs, Colorado*

I cannot understand how you can offer such generous subscription terms for so much of worth-while material. I know that when my subscription runs out I shall still count it a bargain to pay the regular price for renewal.

Please don't let anybody kid you into going back into the former make-up of The Pastor. I honestly was not enthusiastic about it before, but now, well, I like it immensely.

THE SIZE AGAIN

M. C. Ellerbe • *Gastonia, N. C.*

The March issue of The Pastor carried the statement from Bruce D. Jones that he likes the old size better. I consider The Pastor as being of untold value to me, but I wish so much that it could be the old size. Some times I read while waiting in my car, on the streets, or at other places, and the other size would be much more convenient.

BUT THE CONTENTS REALLY MATTER!

Joseph M. Clare • *Kittery, Me.*

I wish to say, immaterial of size, that the content is the vital matter. You have a fine and excellent outline, which I think covers the need of the pastor's work in these days. It is about one of the best, and I have read many in my day. Success to you.

WRONG NAME?

Cecil A. Baker • *Memphis, Tenn.*

I don't think you gained too much by changing The Pastor. Now you could call it *The Minister* or *The Professor,* but the simple, everyday title of it does not now describe it as formerly.

And with paper scarcity I think you're wasting about three-fourths of the white space at the top of the pages. I like the title of the article put in good sized type on the second page on which is is continued.

I still read it though. . . .

THE OTHER SIDE

Lawrence J. Osborne • *Reno, Nev.*

The Pastor is the most practical magazine published for the minister.

REQUEST FOR EXPLANATION

Allen Porter McCaul • *Evanston, Ill.*

I was greatly impressed by the article in the March issue of The Pastor, "Religion in a World at War," by Karl B. Justus. At the conclusion I found your Editor's Note and could understand the reason for inserting the first part [the Navy reservations] of the note. But I wonder what opinions you found to which you could not subscribe?

I am profoundly grateful that such an article has been published by The Pastor, for if a man like this chaplain, who has lived through the grim experiences of twenty months in the South Pacific can still write this fair appraisal of our situation and a plea for a truly Christian solution, he surely needs to be commended.

I am not accustomed to writing letters of protest. Perhaps I should more often. But to an otherwise excellent periodical which I read avidly and enjoy, may I have your explanation?

With the major premises of Chaplain Justus' fine article, we were in perfect agreement. But one part of his discussion caused our reservations. This was the discussion of the role of Labor in the wartime emergency. Although we do not think he meant it to do so, the article did seem to single Labor out for special censure. If he had called both strikers and the few irresponsible leaders of Management to the mourners' bench, we could have subscribed to this section of his article. But as a journal which is determined to be responsible and fair, The Pastor *knows how easy it is in wartime for irresponsible people to seize the emergency to try to turn servicemen against labor organizations and other groups. This is a danger which magazines can help avoid by showing that there are two sides to questions of industrial strife. Nor can we subscribe to oversimplification of the issues in wartime industrial strife—such as the idea that men and women "time after time clamor loudly for more pay and walk out if they do not get it." The Church does well to condemn materialism—materialism both in the worker who takes advantage of his nation's peril and in the employer and stockholder who uses the time of his country's agony to build higher and higher profits.—Editor.*

WANTS MORE ON VISUAL EDUCATION

G. E. Allan • *Meridian, Miss.*

I hope you will give us more articles on visual education, with special reference to the use of 16 mm. films. . . .

See the June issue.—Editor.

WANTS BOOK CONDENSATIONS

M. E. Kessler • *Carmel, Ind.*

A great magazine; right to the point in all of its articles. Why not a condensation of some outstanding book each month?

LET THE OFFICIAL BOARD PRODUCE!

Walter M. Scheuermann • *Indianola, Iowa*

"Tell us what you want and we'll vote for it and go home," said an official board member to his pastor. This reflects a typically traditional attitude. To him, the board was something designed to approve bills, plans, and programs already formulated.

Yet the official board in Methodist Churches affords fine opportunities for creative thinking. The leaders of the

local church belong to this body. Every organization and every important committee is represented by its president or chairman. Trustees and stewards are carefully selected. These men and women are the center around which the work of the local parish revolves. Isn't it unfortunate, though, how often we take the board for granted, and how little we appreciate the fact that here we have a wide open door for creative Christian experience?

I have known official boards to spend priceless hours in small and detailed matters that should have been delegated to committees with responsibility to act. Why should we not challenge capable and intelligent leaders to use their mental capacities in building the real program of the church? These are the people vitally interested in the work of the church, and they are eager to get their teeth into something solid and significant.

"Selling the church *to* the church" is one of our tasks. Why do we not begin with the official board? It is the focal point of the church, but it is seldom invited to think through the most important problems of the local church program.

When the Board of Education has studied and worked through the program plans for the year, why not present them to the official board for its consideration. In the Crusade for Christ, the church school facts are to be faced. Isn't the official board concerned? If a family church night program is designed for fellowship, or as an evangelistic opportunity during the Lenten season, or for the presentation of the Benevolence and World Service program, who will support the program more wholeheartedly than the men and women of the official board, once they are intelligently informed and have shared in the making of the plans?

The Methodist Youth Fellowship leaders, too, could come to the official body with their various projects. Most MYF's, as I know them, are in the hands of the pastor and a local counselor or two. Let the chairman of the Youth Council present the leadership training opportunities of the Institute, or the possibilities of the enriching experiences of Youth Camps, or the need for a Youth Caravan to visit their church, or the desire of a spiritual retreat over the week end. Does the program call for adult counselors, for financial support, for more adult participation, or for added transportation? If so, the official members will cooperate to the limit.

Once the board catches the vision of co-operative thinking and purposeful planning, it will come alive. Ideas will leap to life like seeds in the springtime, and the official board will become the germinating ground of the church.

The total program of the local church will then be the concern of all; the separate parts will work in harmony for great ends.

Especially is this essential in the Crusade for Christ program. The official members who have insight into the purposes, who have helped formulate the plans, and who have approved the objectives, will be consecrated to the task.

THE JANUARY COVER

CLARENCE P. MILLER • *Toledo, Ohio*

I have been reading with interest . . . THE PASTOR. I find it very helpful in many ways and certainly refreshing in many features which it each month presents. However, I was very much interested in the picture which it carried on the front cover in the January issue. Understand me correctly, I am not one to feel that the Roman Catholic Church and all things connected with it are wrong and should receive no recognition in the Protestant Church. However, it did strike me as rather unusual that the journal intended for Methodist ministers should carry a picture of the Cross with the figure of Christ attached to it. This interesting deviation from the usual tradition was interesting to me, and I just wanted to let you know that it was noticed. Keep up the good work of the publication of an excellent journal.

The photograph, taken by a Baptist, was an attempt to dramatize the idea that modern man's saving vision is a vision of Christ on the Cross.—Editor.

AGREES WITH MILLS

CHARLES A. ROWAND • *Delaware, Ohio*

Dr. Edward Laird Mills rendered a real service to the Methodist Church in his letter entitled "More Bishops?" which appeared in the October issue of THE PASTOR. His statement that "we are coming to the close of an era" is manifestly evident to all who are not blinded by sectarian interest.

The Church is slowing down because its organization has become too complex and its institutional load too heavy for a Church that has lost much of its former motive drive through an over-rationalized gospel.

Methodism has a great and glorious past and it is in position to achieve a greater and more glorious future if its leaders have the courage to deal in a forthright manner with the changes demanded by the present world crisis.

We are caught up in what may prove to be one of the greatest turns in the history of human affairs. Civil governments, business concerns, industrial organizations, and educational institutions are making all manners of adjustment to meet the emergencies growing out of the world dislocation.

The Methodist Church faces its task in this tragic situation without having changed a cog in its cumbersome and expensive machinery. In fact our organization is becoming more and more complex.

That is why I welcome Dr. Mills' suggestion that we abolish the district superintendency. It is at least a move in the right direction. He calls our attention to the fact that in the Methodist Episcopal Church during the 20 years prior to unification district superintendents decreased at the rate of one per cent a year, and that since unification the tendency has become church-wide.

In the light of this trend, he suggests the abolishment of the district superintendency and the election of more bishops (one for each conference of 50,000 or more), allowing to each bishop two assistants. This would simplify our organization and bring the bishops into a more intimate knowledge of the needs of the churches, as well as increase their responsibility for the success of the churches.

It would also release a considerable amount of money for the work of extension and rehabilitation which constitute such a crying need in these desperate times.

The Fountain

SOLID WORKMANSHIP

I would not be one of those who will foolishly drive a nail into mere lath and plastering; such a deed would keep me awake nights. Give me a hammer, and let me feel for the furring. Do not depend on the putty. Drive a nail home and clinch it so faithfully that you can wake up in the night and think of your work with satisfaction,—a work at which you would not be ashamed to invoke the Muse. So will help you God, and so only.

—Henry David Thoreau, in *Walden*.

WHAT PRICE PUBLICITY?

A billboard sign in an American city pictures a poor family bowing over an empty table, with the prayer caption, "Give us this day our daily bread," and at the bottom the name of a brewing company. Nothing in American life takes more daily bread off the table of the poor than the brewery, and yet they had the effrontery to exploit religion for selfish economic purposes. A selfish acquisitive society will lay hold of anything—patriotism, the Christian faith, anything, and use it for the purposes of personal gain, and feel righteous in doing so. We have commercialized everything, and everything has commercialized us.

—E. Stanley Jones, in *The Christ of the American Road* (Abingdon-Cokesbury).

WHEN THE CHURCH MUST SPEAK

A church that tells a man how to run his business is out of its territory. But if a bank, or a manufacturing concern forgets human values in operating its business, then the church has something to say. The aim of the church through the years has been to combine the love of God and the love of neighbor. A church may be just as divine as the orthodox claim it is, but it must justify its results in human terms. That is the only way you can justify it.

—Francis J. McConnell.

ADEQUATE WEAPON

When God threw Christianity down upon the world to win her way through almost insuperable impediments, the weapon which he put into her hand, the only weapon, was the talent and eloquence of a life of holiness.

—Frederick William Robertson, in *A Treasury of Great Sermons* (Greenberg Publisher).

SIN NOT OBSOLETE

There are some jaunty little modern writers who tell us that sin is something that's been repealed. It is surprising how much they profess to know, and how little knowledge they actually reveal.

—Norman Vincent Peale, in *A Treasury of Great Sermons* (Greenberg Publisher).

WHY ANOTHER LIFE?

There are too many wrongs unrighted for this to be the only world.

—George A. Buttrick, in *A Treasury of Great Sermons* (Greenberg Publisher).

THE SHADOW

There is a dreadful passage in Carlyle where he imagines a man trying to run away from his own shadow; and ever and again he turns round, and it is still there, that black thing, dogging him; on and on, flinging himself wildly away from it—and round again, and it is still there; and he panting now and dead-beat: "God, God, I can't get away from it! I CAN'T!"

That is sin—if there is no forgiveness.

—*The Chaplain.*

THE FINAL RESPONSIBILITY

We shall lose the peace again, unless we fight and work until it is won. We shall fail to win it, unless we are fully resolved not to take no as an answer this time from any set of isolationist or "nationalist" politicians. The final responsibility is upon us. It may be that we cannot really learn what kind of world we live in until hostile bombers and robot bombs are overhead, but we ought not to require that last instruction.

—Denna Frank Fleming, in *The United States and the World Court* (Doubleday, Doran).

CONSERVATIVE AMERICA

. . . The most striking fact about America today is that the United States has become the last great stronghold of conservatism: perhaps even of reaction. . . . In America we think much more of holding what we have got than of perfecting the political-social mechanism which we have inherited. But the world's masses are thinking—and acting—quite differently.

—Leland Stowe, in *They Shall Not Sleep* (Knopf).

THE VERSATILE CHURCH?

It is, I think, in the consolation thus offered to the poor that the Church found its way, up to some such time as the Reformation, to impose its faith upon the mind of Western civilization. For the poor man who accepted its formulas it was able to proffer salvation; and it made its terms with the rich by inventing the doctrine of stewardship.

—Harold Laski, in *Faith, Reason, and Civilization* (Viking).

INCOMPARABLE SYMBOL

There has never been a symbol comparable to God in evoking from men a concept of duty. Belief in God, when understood and accepted, creates a willingness and desire to work for something larger than smug personal interest.

—Paul S. Weaver, in *The Annals of the American Academy of Political and Social Science*, Nov. 1944.

THE REAL PURPOSE

Christianity is not in this world primarily to comfort us, although it does comfort us; it is here to make us into new creatures.

—Richard S. Emrich, in *Earth Might Be Fair* (Harpers).

HOW TO FOUND A NEW RELIGION

The greatest artists have grasped the paradox that true human freedom comes through attachment to some higher loyalty, to something outside man. And that, of course, is the essence of true religion. It comes to man from without: it cannot rise spontaneously from within. Therefore true religion means Revelation. A Humanist of an older school is said to have reported to Talleyrand that he was going to found a new religion and to have asked what practical steps he should take. "I suggest," replied Talleyrand, "that you get yourself crucified and rise again on the third day."

—D. H. C. Read, in *Prisoners' Quest* (Macmillan).

REASON FOR THE SOCIAL GOSPEL

It is unbusiness-like and wasteful to try to weed out evils from our civilization while we complacently stand by as the weeds are being planted.

—*The New Republic.*

"A CUP OF COLD WATER"

Last summer a Japanese girl just released from a concentration camp in Arizona, came to Chicago looking for work. Almost immediately upon her arrival she was stricken with appendicitis and was sent to a hospital for an operation. Sick, a stranger, a Japanese, with no job yet in sight, she viewed the future with no little apprehension. What, then, was her surprise when certain young people from a Christian church came to the hospital to see her, offering friendship and practical help. Brought up a Buddhist, she decided that if Christianity made people think and act like that, she herself wanted to be a Christian, and she is now a loyal and most grateful disciple of Christ.

—Ernest F. Tittle.

IT'S A CREATIVE TASK

We probably all know something of the thrill of creation, and none ought to know it more than the preacher. For the preacher is the man whose calling it is to create forms out of the most precious material which this earth provides. His material is the everlasting Gospel, his tools are his full powers of thought and imagination, his object is to create a form which shall be the best possible to convey to other minds and imaginations the glory and beauty of that which he is seeking to portray. Possibly no conception of the preacher's task is greater than that which sets it forth as the work of the creative artist.

—F. W. Dillistone, in *The Significance of the Cross* (Westminster Press).

SYNONYMOUS

The loveless man is the godless man.

—Emil Brunner.

RELIGION IN RUSSIA

What I have seen has convinced me that religion is one of the most remarkable phenomena of modern Russian life. One thing that particularly surprised me was that everywhere I went, in Moscow and elsewhere, I could see absolutely no evidence of anti-religious sentiment. . . . I could not help being struck by the overflow attendance at church services and the great devotion of believers.

—Metropolitan Benjamin, Patriarchal Exarch in America and the Aleutian Islands, to Religious News Service.

WHAT CHRISTIANITY REALLY IS

Christianity is not primarily a philosophy; nor is it a code of morals; nor is it a club for the pious; nor a nursing-home for psycho-neurotics: it is *power*, power of God here among men, forgiving, reconciling, harmonizing, vitalizing. And that, as the apostle says, is why "I am not ashamed of the Gospel of Christ."

—D. H. C. Read, in *Prisoners' Quest* (Macmillan).

FIRST THINGS FIRST

The quarter of a century between the two world wars became a period without a common faith. We scarcely believed in anything. We came to have no determined character, no uncompromised standards of life, and no real convictions. That condition seemed to affect all segments of American life alike. It became smart to deny tested values, to debunk everything, to rationalize intellectual dishonesty, to make excuses for political double-dealing. There were those who sneered at freedom, and who betrayed democracy. We observed many of them forget that moral conviction and respect for truth are not arbitrary regulations imposed from the outside. They seemed not to know that to dō violence to them brings disaster as surely as violation of the physical laws of nature brings disease and death. To the extent that people shared in this moral disorder, they contributed to the great crisis now at hand, and to the extent that the postwar period brings no change in this disorder, no real success will result from all the fine planning for the peace which is to come.

—Rufus C. Harris, in *Postwar Problems in Business, Education, and Government* (Vanderbilt Univ. Press).

"By Their Fruits . . ."

A man has no right to call himself a Christian unless the virtues of Christianity are in his life. I do not ask for degree, but I do ask that they be there. If you have a plant in a pot for ten years that has never put out a leaf or shown the least symptoms of life, what reason have you to believe it is alive at all? It looks uncommonly like a bit of dead stick.

—Alexander MacLaren.

And We Are Whole Again, reviewed by Wilson O. Weldon, member of the circuit staff of THE PASTOR and minister of First Methodist Church, High Point, N. C.

The Church Looks Forward, reviewed by Harvey C. Brown, associate secretary of the Student movement, Methodist Board of Education.

The Constant Fire, reviewed by A. Carl Adkins, member of the circuit staff of THE PASTOR and minister of Dauphin Way Methodist Church, Mobile, Ala.

In Spite of All, reviewed by John O. Gross, contributing editor, THE PASTOR.

Labor and Tomorrow's World, reviewed by Raymond P. Morris, librarian, Yale Divinity School, New Haven, Conn. Mr. Morris also evaluates in this issue several significant studies of Saint Paul.

Meet Amos and Hosea, reviewed by W. Ralph Ward, Jr., Methodist pastor, Manchester, Conn.

Gerald Kennedy, pastor of St. Paul Methodist Church, Lincoln, Neb., writes on the current fiction.

D. F. Fleming, outstanding author and radio commentator, surveys rather extensively the field of books on the postwar world, and suggests some of the problems we must face in dealing not only with Germany, Italy, and Japan, but also with Spain and South America. Dr. Fleming is professor of International Relations at Vanderbilt University, Nashville, Tenn.

The Postwar World--Books on War and Peace

By D. F. FLEMING

SO MANY book about the future have been published lately that it is difficult to write an article about them without mentioning many titles. I do so, with some hesitation, in the hope that each reader will be able to pick out the two or three books he has time to read.

I begin with Mortimer J. Adler's *How to Think About War and Peace* (Simon & Schuster, $2.50), because it is full of keen, clear thinking, a bit discouraging, but not really pessimistic. No other book shows so well the long-time job we have ahead of us. *How New Will the Better World Be?* (Knopf, $2.50), by Carl Becker, a leading American historian, is in somewhat the same vein. It raises the real issues and helps to answer them. *Time for Decision,* by Sumner Welles (Harpers, $3), contains a good deal of the diplomatic history of recent years and includes proposed solutions of the German and Japanese problems. The best exposé of the last years of appeasement is the monumental two-volume work by Waverly Root, *The Secret History of the War* (Scribner's, $10). The author spent several years in France as a newspaper man and he has amassed an amazing amount of information about the men and policies which slid us into the present war.

At this point I am under the necessity of deciding what to say about my own books, and since they are the reason I was asked to write this article, I will do so as factually as I can. *While America Slept* (Abingdon-Cokesbury, paper $1, cloth $2) is a series of short discussions written between the Fall of France and Pearl Harbor to explain why we are in the war and what we should get out of it. *Can We Win the Peace?* (Broadman Press, $1) is a group of four lectures, delivered at the Southern Baptist Theological Seminary, dealing with both domestic and foreign questions. *The United States and the League of Nations, 1918-1920* (Putnam's, $5) is the full story of how the League of Nations was defeated in the United States. Its successor, *The United States and World Organization, 1920-1933* (Columbia University Press, $4) tells the story of normalcy, both domestic and foreign, and traces the history of the League of Nations through the Manchurian crisis. *The United States and the World Court* (Doubleday, Doran, $2), is centered on the two-thirds vote for treaties. All of these books have chapters explaining why we drifted into the tragedy in which we now find ourselves.

In this same connection also, no one should miss the revealing story of *The League to Enforce Peace* by Ruhl J. Bartlett (University of North Carolina Press, $2.50), nor that gem of dramatized history, *Victory Without Peace,* by Roger Burlingame and Alden Stevens (Harcourt, Brace, $2.75). Harold Butler's *The Lost Peace* (Harcourt, Brace, $2.75) is a keen appraisal of the reasons for our failure. Butler is a high official of the labor office.

Symposiums on the Peace

Where to go from here and how, is brilliantly discussed by Michael Straight in *Make This the Last War* (Harcourt, Brace, $3). This is a young man's blow for peace, at home and abroad, and a good one. *The Post War World,* the Merrick Lectures for 1944 (Abingdon-Cokesbury, $2), is an unusually fine symposium on world issues, both political and economic. Another timely book

by many authors surveys the work of the League of Nations and looks to the future. It is *Pioneers in World Order*, edited by Harriet Eager Davis (Columbia University Press, $2.75), written entirely by Americans, sixteen of them, who labored for the League at Geneva. In this group belongs also the excellent chapters by a group of Princeton scholars in *Second Chance: America and the Peace*, edited by J. B. Whitton (Princeton University Press, $2.50). Twenty-one famous men, covering a wide range of social, economic, and political questions, have contributed to *Beyond Victory* (Harcourt, Brace, $3.50) edited by Ruth Anshen. Books like these three, in chapters which are a complete whole in themselves, are likely to contain ideas for sermons. And if one has not read Wendell L. Willkie's *One World* (Simon and Schuster, paper $1, cloth $2) he owes it to himself to pay this tribute to a man to whom we owe much.

What Can We Do With Germany?

In striving to establish a peace that will last, we shall have to deal especially with four countries—Germany, Japan, Spain, and Argentina. The German problem is, of course, crucial. We are absolutely obliged to see to it that Germany does not have a third try for world mastery, for the third trial might succeed. We cannot demolish the cities of Germany and expect to have our own remain upright, if the Germans gain the power to retaliate. In this sense a solution of the German problem is a matter of life and death to us. At the same time we want to be just to Germany, and just to the mutilated peoples which lie all around her.

Of the many books which deal with the future of Germany, I have found these especially thought-provoking: Sigrid Schultz, *Germany Will Try It Again* (Reynal & Hitchcock, $2.50); Curt Riess, *The Nazis Go Underground* (Doubleday, Doran, $2.50); George Creel, *War Criminals and Punishment* (McBride, $3); and Leopold Schwarzschild, *Primer of the Coming World* (Knopf, $2.50).

Miss Schultz watched the Germans during both world wars, and she paints an unforgettable picture of the way they plunged for this one. Riess is equally definite in his analysis of the way the Nazis plan to survive and prepare for another war. Creel shows how the farce of punishing the German criminals of World War I was played out, and urges trial by our own military courts this time. Schwarzschild reveals how the Germans escaped the payment of reparations before and how they may be collected this time—provided the physical destruction of Germany is not too complete. No one of these authors wants mercy for Germany to take precedence over the fullest measure of justice for and restitution to her victims. They all agree that the German people are too deeply involved in the crimes committed in their name to escape stern retribution.

In Dealing With Japan

How to deal with Japan is the subject of a smaller amount of significant writing, due to the greater gulf between the Japanese mental processes and ours. In his *Solution in Asia* (Little, Brown, $2), Owen Lattimore denies that there are any inscrutabilities to block a permanent settlement in the Far East, and he attacks all the "sacred cows" of our official attitude toward Japan, including the idea that the Emperor must not be banished or otherwise touched. This is a number one discussion of the Japanese problem. It includes, also, statesmanlike discussion of the Kuomintang-Communist clash in China and clear warnings that our future is likely to be determined by what happens in East Asia in the coming decades. Shorter, but also illuminating, is *What to Do With Japan* (Doubleday Doran, $2), by Wilfrid Fleisher.

Both of these authors agree that we must take many measures to reduce the power of the monopolistic combines in Japan which have so long mulcted the people, and that we must be as vigilant in giving the democratic forces in Japan a chance. It will by no means be enough to dispose of the war lords and disarm Japan. Her social order is the real trouble.

The Persisting Danger of Fascism

Nor shall we be able to live safely if fascism is allowed to retain a center of local infection anywhere in the world. By now it should be evident that fascism is war itself and that there is no possibility of peaceable living with it. It is war because it is born of force, believes in nothing else, and nullifies every ethical and Christian principle upon which our civilization is founded. This has not prevented a tie-up between clericalism and fascism in some countries, a circumstance which intensifies the danger for the future. The danger of new fascist waves will remain with us after the war also because huge landed estate owners and other highly privileged people the world over see in fascism the ideal and only way to preserve their privileges. Industrialists who long to be rid of labor unions will likewise be perpetually tempted to get behind any promising fascist movement.

Hence we need to pay the keenest attention to developments in Spain. *Appeasement's Child* by Thomas J. Hamilton (Knopf, $3), is a *New York Times'* correspondent's report of our appeasement of Spanish fascism and its results. How the Spanish Falange organization has dangerously penetrated every country in Latin America is told by Allan Chase in *Falange* (Putnam's, $3). This story of the Axis secret army in the Americas should convince anyone that Latin America cannot be omitted from his reading.

It should be apparent by this time, too, that we have a permanent problem on our hands in Argentina. There

the holders of gigantic landed properties, handed down from the Spanish Kings, are permanently opposed to democracy, and they find sympathizers in the commercial aristocracy of Buenos Aires. These elements are the focus of an indigenous fascism that dreams of a great Argentine empire, adding to their own rich agricultural wealth the iron of Southern Brazil, the oil of the Chaco, the tin of Bolivia, the copper and nitrates of Chile. Given an unusually proud people on which to operate and an inveterate jealousy of the United States, the reactionary elements in Argentina will remain a threat to the peace of the new world until democracy is established there.

These dangers are described in vivid and interesting form by Ray Josephs in his *Argentine Diary* (Random House, $3), and by Felix J. Weil in *Argentine Riddle* (John Day, $3.50). Josephs is an American correspondent with long residence in Argentina. Weil is a native Argentine of varied experience and real ability who is now safer outside his own country, since Argentina's fascist masters have begun to jail all opposition. Both of these writers underline the tie-up between the German and Spanish fascists with their Argentine prototypes.

Italy

The strong Italian character of the Argentine population also facilitated the rise of fascism there in Mussolini's heyday. How to deal with Italy has been pungently and fearlessly stated by two redoubtable Italian exiles, Gaetano Salvemini and George La Piana, in their book *What to Do With Italy* (Duell, Sloan and Pearce, $2.75). The book is divided into seven sections, including "Monarchy or Republic," "The Vatican," "The Italy of Tomorrow," and "Church and State in Post-War Italy."

Russia and the East

What is to happen in Italy will not be decisive for our future peace. The evolution of Russia will be. An excellent introduction to the miraculous physical transformation of the greatest of land areas is contained in *Soviet Asia* by R. A. Davies and A. J. Steiger (Dial Press, $3). A large folding map is included. *The Russian Enigma* (Scribner's, $2.75) by William Henry Chamberlin is a good appraisal of the Soviet experiment. Chamberlin has not forgotten, or forgiven, the great famine in Russia which he witnessed and which, he believes, resulted from wrong planning, but he gives a well balanced account of present trends. More warmly appreciative of the recent achievements of the Russian people is Edgar Snow's *People on Our Side* (Random House, $3.50). This is a fresh report of Snow's trip across Asia, and, while centered on Russia, it includes penetrating sections on India and China. No book tells more about the vast East.

Books for the Air Age

For a handy compendium of information about the world see *An Intelligent American's Guide to the Peace* (Dryden Press, $3.75), edited by Sumner Welles. This volume contains up-to-date geography, economics, and history about every country in the world. It is said to be a best seller.

We Americans are still unused to thinking in the really global terms in which the Germans and others have been thinking for fifty years. A book on geopolitics ought to be required reading for every leader of public opinion, not to absorb any of the predatory world politics which the Germans systematized under General Haushofer, but to expand our thinking to the world terms imperatively required in the air age. The first reader in geopolitics is by an Englishman, Sir Halford Mackinder. It is *Democratic Ideals and Reality* (Holt, $2.50), first published in 1919. His warning that land power was coming into its own was not widely heeded, but his deep insight was seized upon by the Germans. What they did with it is well told by H. W. Weigert in *Generals and Geographers* (Oxford University Press, $3).

One of the most widely sweeping books of recent years is *The Gentlemen Talk of Peace* by William B. Ziff (Macmillan, $3). He believes that the sweep of the new technology in the air age dooms all small nations to extinction; that the British Empire and all others must soon be ended, bloodily or otherwise; that the conflict between the Anglo-Saxon peoples and the colored races is insoluble under present conditions; and that the conflict between Soviet and capitalistic ideologies is also insoluble in a world made up largely of power vacuums. The result, Ziff believes, will be a final terrific war which will end in the creation of a world empire ruled from the old world. He therefore proposes the reorganization of the world into five giant states of approximately equal resources.

Ziff's remedy may not be accepted, but few books are packed with as much warning of dangers ahead or with more courageous analyses of world conditions. There are also excellent chapters on the continuing danger of fascism and on solutions of the German problem. Ziff does not believe that another German war can be avoided if the Germans retain the industrial capacity to prepare for it.

Full Employment

What is to be done with our own tremendous industrial might after the war is far more than a domestic problem since our economic power is so great as to swing the whole world into prosperity or depression. This is an issue which will soon, with terrific impact, be upon us.

Already, too, a deep cleavage has developed among us over whether or not the government shall act to maintain an agreed level of employment. The struggle over the disposition of Jesse Jones' twin empire brought this conflict into sharp focus, and it will continue until the advocates of "full" employment win out, or those who fear the role of the government above all else prevail. The result can be inaction, or paralysis of action, until another great depression is upon us, precipitating greater social and economic changes than we have yet imagined.

The case for trusting essentially to *laissez faire*, and for avoiding like the plague the expansion of government

control has been brilliantly stated by an emigré Austrian economist, F. A. von Hayek, in *The Road to Serfdom* (University of Chicago Press, $2.75). Hayek believes that he sees in Britain and America the first stages of the expansion of state power which engulfed Germany, and he does his best to warn us to confine the state merely to guaranteeing a basic minimum of subsistence to our people and to regulating the competition of private interests. All national planning is dangerous in his view.

The case for planning our economic future and for a guarantee of basic employment is stated clearly in the series of little books published by the Twentieth Century Fund (330 West 42nd Street, New York 18, N. Y.). The titles of these volumes are: *The Road We Are Traveling, 1914-1942; Goals for America; A Budget of our Needs and Resources;* and *Where's the Money Coming From: Problems of Post-war Finance.* Three other volumes, all by Stuart Chase, are projected ($1 each). *Boom or Bust* by Blair Moody (Duell, Sloan and Pearce, $2.50) is also a plea for action by the Congress before a downward industrial spiral sets in. The view that such action is indispensable has also been set forth in two remarkable, leading articles in the February issue of *Harpers' Magazine.*

Our Last Chance

Once again we have a chance to organize a decent, livable world. This time we are going both to sign and ratify a league of nations charter. We have learned to our infinite sorrow that the absence of a world policeman means immeasurable danger and loss to us. But this is only the first lesson in world co-operation. Most Americans still have to learn that we must go on to genuine economic co-operation with the other nations if we are to have either prosperity or peace. We cannot have political peace and live at economic war with the rest of the world, always insisting on selling more than we buy.

We are to have another chance—the last chance; for if we miss this one another world war will make hash of the cities of North America from one end of the continent to the other. This is the last time that we can keep our soil intact by winning wars on other people's land. Hereafter, the war will come home to us as fully as it is coming today to the Germans and Japanese. They both thought they could protect their own homelands.

This is the compulsion that is upon us—a compulsion so great that we dare not fail. It is a race between our education in international co-operation and the ever swifter development of the science of destruction. Whether we are to survive will depend on the speed and thoroughness with which our leaders of public opinion acquaint our people with the requisites for survival.

BISHOP OXNAM

G. Bromley Oxnam on Church and Labor

LABOR AND TOMORROW'S WORLD, *by G. Bromley Oxnam. Abingdon-Cokesbury Press, 160 pp., $1.50.*

Labor and Tomorrow's World is Bishop Oxnam's Fondren Lectures. Short and pungent chapters are entitled: "What Is in the Worker's Heart," "What Is on the Worker's Mind," "The Worker Speaks—the Trade Unionist," "The Socialist," "The Communist," and a concluding chapter on the Christian mission and the workers of the world.

The Church has not always brought intelligent or sympathetic understanding to the problems of labor and the laboring man. Here is one area of our national life which will assume increasing and central importance. It involves issues which no church can evade.

Oxnam argues that the Church must project its influence into a solution of these problems so as to allow "a synthesis wherein the creative initiative that has flowed from individualism may be conserved and the benefits that lie in collective endeavor may be appropriated." "We speak one voice when we deal with values; but the moment the question of mechanics is raised, church groups talk in many tongues, and the discussions are a modern Babel."

Beyond this generalization, Bishop Oxnam does not go. His lectures are limited by oversimplification. But as Fenelon once warned a religious aspirant, you must not "stop short in ascertaining what the general will of God is." You "must seek to know His will *in detail*"! This is a much more difficult matter.—***Raymond P. Morris.***

WHAT NEXT *in the* CRUSADE?

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Temple's Last Testimony

THE CHURCH LOOKS FORWARD, *by William Temple. Macmillan Company, 201 pp., $2.*

The death of William Temple, Archbishop of Canterbury, has brought an overwhelming sense of loss to the world. This volume represents his principle platform and pulpit utterances during eighteen months of his ministry, beginning with his "enthronement" at Canterbury, April 23, 1942. These messages may be thought of as being his last will and testament to the whole of Christendom and to his much beloved Communion, the Anglican Church. That this great churchman, scholar, and Christian gentleman was not consciously delivering his final message makes the book even more significant.

The Church Looks Forward sets forth the core of Dr. Temple's gospel with Christian conviction and theological clarity, and with a great concern for the business of intelligent living faced by freedom loving people of today. The Archbishop published these treatises for the following reasons: (1) To assist in creating public opinion favorable to a Christian solution of our world problems; (2) To set in the same context messages which have had wide circulation and those which have not been widely discussed. There are in this timely book many messages of vital concern, throwing light on some of the problems we as Christian churchmen must face frankly in our contemporary world. There are addresses on, "Christian Unity and Church Reunion," "Britain and Germany After the War," and "Education for Peace." A message running through the series is a clarion call to the Church to play a leading role in Christian world reconstruction.

The Church has lost one of its greatest leaders. As an advocate of social reform, better living conditions for the laboring man, and fair dealings among men and nations, he spoke clearly and worked earnestly. But these interests did not seem to him divorced from the primary necessity of thinking clearly about the basic concepts of religion, admitting God as the primary factor in every human situation, and maintaining the attitude and stature of a sincere and humble Christian.

Dr. Temple, with only two years as Bishop of Canterbury, died in the prime of his usefulness at the age of sixty-two. For thirty years he had been an active participant in the ecumenical movement. He had been chairman of the Faith and Order movement for fourteen years. Christian "togetherness" had become a dominant interest. One is not surprised but gratified to find this emphasis in *The Church Looks Forward.*

This book deserves a careful reading by both the lay and the clerical leaders of the Church. The topic, "The Crisis of Western Civilization," strikes the key note for the volume.

For him, "The Church is not through; it is not a useless vestigial appendage of the social organism; it confronts a responsibility and has the resources with which to carry it."

A careful study of these addresses will be amply rewarding to those who wish to face squarely the place of *religion* in these days of frustration and uncertainty.—***Harvey C. Brown.***

Browsings in the Current Fiction

by

GERALD KENNEDY

MINISTERS who are striving desperately to keep the reservoirs of their minds full, tend to regard the reading of modern fiction as time lost. Fiction may not be a means of grace, but a strong case can be made for it is a means of sympathy. Here speak the clamoring voices of our time, and we need to hear those voices in order to interpret effectively the Eternal Voice. In choosing these books, I have tried to keep the standard from being too high, but was unable to bring it low enough to include *Forever Amber.* Ben Ames Williams' book, *Leave Her to Heaven,* does not measure up to the others in the list, and it is included only because its popularity is a source of some bewilderment to me. The other books in the list are worth any man's time; three or four of them are first-rate.

HUXLEY: *Time Must Have a Stop*

In this last book of Aldous Huxley, I am impressed, as I have been in all his books, with the range of his knowledge. He seems to know much about everything and to be perfectly at home in any realm of thought. His books represent chapters in one of the most interesting autobiographies of our time, and they tell of the spiritual pilgrimage of an outstanding thinker.

How much of this book is autobiographical I do not know, but it is the story of the spiritual growth of a young poet. The futility and sadness of materialism and lust is summed up in the character of the boy's uncle, and the ultimate ineffectiveness of liberalism is portrayed by the young man's father. In the life and character of Bruno Rontini, young Sebastian Barnack finds a quality of life which tells him that it all makes sense. *Time Must Have a Stop* assumes that there is no hope for us if we are to use lust as a means of escape from reality, or if we are so foolish as to think we can create a better society through our reforming manipulations. The theme of this important book is that men must become something, and thus be able to hear a deeper voice.

HALSEY: *Some of My Best Friends Are Soldiers*

Margaret Halsey will be remembered as the author of *With Malice Toward Some,* and as the possessor of a style that is unique and sparkling. In a series of letters written from a sister to her brother in the army, the author discusses such things as race prejudice, individual responsibility, and the meaning of true democracy. But do not assume this is only a series of essays. On the contrary it has a plot. Miss Halsey calls the book "a kind of novel." Her wit makes it shine, and her ideas give it quality. To read it is a pleasant experience that lingers long after the book has been put down.

WYLIE: *Night Unto Night*

Philip Wylie writes with the caustic bitterness of a reformer, and those who have read *Generation of Vipers* will find something of that same slashing attack here. The scene in which an artist breaks up his radio in anger is a keen satire on our progress. And a young woman who has thrown off all morality in the name of sophistication is revealed in all the essential tawdriness and cheapness of such living.

The book, however, is concerned mainly with a young professor who learns that he has epilepsy. It is the story of his love and marriage to a young war-widow, and of the strange assurance that the dead husband speaks. Like Mr. Huxley, Mr. Wylie assumes the reality of the spiritual survival of personality after death. There is a fuzziness

Browsings in the Current Fiction

about some of the ideas in the book which will be vaguely troubling to some readers.

SPRING: *Hard Facts*

This is one of the best of the current novels and has something of the great tradition of the English novel about it. In this book the characters come to life and are important. So many of our modern novels seem to be propaganda which has been adapted to the novel form for the same reason that pills are sugar-coated. Howard Spring, however, while he has something to say, does not use his characters as a means to an end. As a result the people in *Hard Facts* are not dummies for the author's ventriloquism. The minister of the church is great and real. Alec Dillsworth who sold his writing talent for money; Elsie, his sister, whose great musical gift is tragically cut off; and the young curate, Theodore Crystal, are people you know as you know the persons in a Dickens' novel. To read this book is to become aware of the sad truth that real novelists like Spring are not many.

MANN: *Joseph, the Provider*

This last volume in Mann's great tetralogy based on the Joseph stories in the Old Testament is in some ways the best of them all. The plot of all four volumes is familiar to anyone who has read the book of Genesis from the thirty-seventh chapter to the end. Whether or not this tetralogy is the great creative work of our time is debated by book reviewers and literary critics. Certainly it is not written in a style that is characteristic of the modern tempo, for it always moves leisurely and in some places sluggishly. It is not so exciting to read as the Genesis account, and many critics have become bored with the whole business.

To the man who is interested in psychological probing and philosophical exploration, food for the mind will be found here. Much of the adverse criticism springs from men who have never asked the questions which Thomas Mann seeks to answer. Preachers who are more at home in this field will constitute one of the more enthusiastic groups of readers of this last volume of the tetralogy.

GOUDGE: *Green Dolphin Street*

This, too, is a novel in spirit as well as in form. Ordinary characters reflect the universal drama of life, and there is a sense of the eternal importance and dignity of plain men. The novel begins and ends on one of the Channel Islands which is so beloved by Miss Goudge. It has a wide sweep that goes from England to Australia and to New Zealand.

Two sisters are in love with the same young man, and he, slightly befuddled by too much drink, sends for the wrong one to come out to Australia and marry him. He marries her rather than confess the mistake he has made, and the book tells of their attempt to work out a marriage that in so many ways is impossible. It is not easy, and there are times when the marriage is very close to a smash-up. But through the years, because they are essentially fine people, they stay by the job rather than run away from it.

Without oversimplifying the problem, the book assumes that love and mutual respect can be created when two people decide that their marriage means "until death do us part." There is a great passage when a missionary to the Maoris dies for his faith, and by his death makes his only convert.

Green Dolphin Street won the largest cash prize ever offered by a Hollywood film company for a work of fiction.

WILLIAMS: *Leave Her to Heaven*

This book continues to stay in the list of best-sellers, but do not ask me why. It is the story of the trouble an extremely jealous woman can cause even after she is dead. There is a mechanical quality about the book as if all the characters were puppets and someone was pulling the strings to make them move. There is an essential unreality about the whole business, as if it were, at best, mere shadow acting.

It is very difficult to get excited about the paper shortage as long as books like this are published and people buy enough of them to keep them on the best-seller lists. Personally, I'll take Harold Bell Wright.

Green Dolphin Street, by Elizabeth Goudge. Coward-McCann, Inc., 502 pp., $3.

Hard Facts, by Howard Spring. Viking Press, 283 pp., $2.50.

Joseph, the Provider, by Thomas Mann. Alfred A. Knopf, 608 pp., $3.

Leave Her to Heaven, by Ben Ames Williams. Houghton-Mifflin Co., 429 pp., $2.50.

Night Unto Night, by Philip Wylie. Farrar & Rinehart, 372 pp., $2.75.

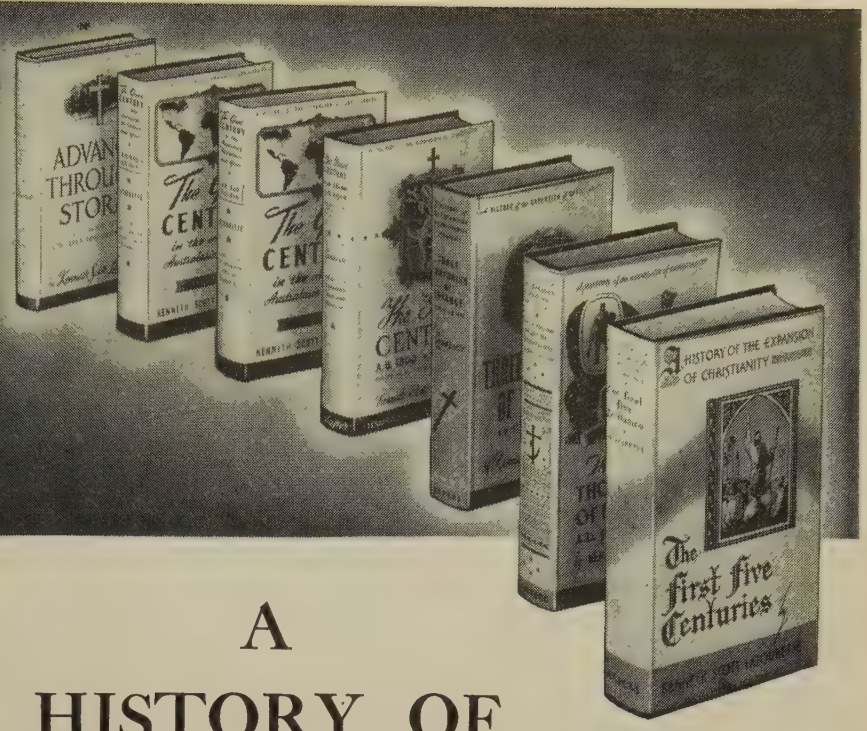
Some of My Best Friends Are Soldiers, by Margaret Halsey. Simon & Schuster, Inc., 207 pp., $2.50.

Time Must Have a Stop, by Aldous Huxley. Harper & Brothers, 311 pp., $2.75.

IT is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

Mark 4:31-32



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This series, covering Christian expansion from the first century to the present day, should comprise the backbone of your library. Besides its value as basic knowledge for the ministry, it provides reference material in sermon preparation, historical background against which you may measure the worth of much current reading, and, perhaps most important of all, a source of encouragement toward a greater unity and further expansion of Christianity.

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About the Author:

From the point of view of background and experience, Dr. Latourette is preeminently fitted to execute this phenomenal work. For more than a quarter of a century he has taught in this field—since 1921 as Professor of Missions and Oriental History at Yale. He has made extensive studies in, and has had first hand contacts with, the modern missions movement. Others of his books are: *History of Christian Missions in China, The Development of China, The Development of Japan, and Missions Tomorrow.*

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An Introduction to Amos and Hosea

MEET AMOS AND HOSEA, *By Rolland Emerson Wolfe. Harper & Brothers, 180 pp., $2.*

In this most compact and readable book, Rolland Emerson Wolfe has given preachers, laymen, and Bible scholars a stimulating opportunity to become acquainted, or reacquainted as the case may be, with the earliest literary prophets of Israel.

The forthrightness of the author makes the work especially commendable. The reader may or may not accept the author's critical conclusions, but what he believes is clearly and forcefully stated. Dr. Wolfe, in a strong chapter entitled "The New Perspective," likens the process through which the books of the Bible have been put by present day scholars to the processes of the scientific analysis and description followed by the scientist in the laboratory. As a result of this screening process, the author concludes that only "between forty and fifty per cent of the content, in the collection which bears the names of Amos and Hosea, actually came from their lips."

This same critical analysis leads Dr. Wolfe to conclude that so far as Hosea is concerned "there is perhaps no other book in the Bible about which such a large percentage of what has been written is untrue."

But the author's approach is far from negative. In successive chapters the reader does meet Amos and Hosea in lively fashion. Both of them lived close to life, drew their messages out of the situations at hand, and, with forthright courage, which Dr. Wolfe believes lead to their death, declared the will of a just, righteous, and loving God. As this study unfolds, one gains a fresh and exciting portrayal of the moral and spiritual grandeur of these rugged individualists.

The contribution of Amos to religious thought is especially well delineated. Hosea's discovery of the fatherhood of God and the sonship of man, as he wrestled with the personal problem of his wife's infidelity and interpreted it in the light of the nation's moral delinquency and God's unyielding love, is set forth with plain directness.

Here is a book on the prophets preachers will want to read. It may best be read with the open Bible at hand and a map near by. The preface states that this book is the first in a series of publications on the prophets. This reviewer can only say that meeting Amos and Hosea between the covers of this book makes him eager for a similar meeting with Isaiah, Jeremiah, and the rest of the "beacon lights of prophecy."—***W. Ralph Ward, Jr.***

Quiz Book

KNOW YOUR HYMNS? *by Frederick Hall. W. A. Wilde Co., 140 pp., $1.*

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Chalmers' Message for Our Times

THE CONSTANT FIRE, *by Allan Knight Chalmers. Charles Scribner's Sons, 172 pp., $2.*

Many of us have waited for the author of *Candles in the Wind* to bring *The Constant Fire.* Herein is light and warmth for a dark and shivering world, as we are led from the cloister to the crowded ways.

We may quarrel with some of Dr. Chalmers' interpretations, but we must respect the intellectual fearlessness which forces him to take issue in a positive way with many of the ideas that have been rampant since Pearl Harbor.

Few clergymen have written concerning the technique of great living with surer strokes or greater eloquence; and certainly no minister, on the basis of Sunday after Sunday campaigning during the past decade, has a better right to be heard.

The fact that his own faith has been a constant fire in a day when the very air is filled with doubt is inspiring. I feel that this book will send us all a-preaching again with a finer zeal and a deeper earnestness. It is basic, courageous, eloquent.—***A. Carl Adkins.***

Archer Wallace's Stories of Heroic Struggle

IN SPITE OF ALL, *by Archer Wallace. Abingdon-Cokesbury Press, 122 pp., $1.*

Archer Wallace, in his book *In Spite of All,* presents a timely book for a period that needs it. The war has placed in the world about us many maimed men that must make new adjustments to life. The author does not mellow the hardships of the famous persons he chooses who made achievements in spite of them. It is not a breezy surface treatment that plays up the advantages of handicaps. But it is destined to help build confidence in the persons who are despondent.

Excellent characters are chosen by Wallace for his study—Beethoven, the deaf musician; Cowper, the psychopathic who became an inspiring poet; Elizabeth Barrett Browning, the "invalid of Wimpole Street" who found romance; Parkman, the historian, the stricken adventurer who in spite of ill health and almost total blindness continued his research; Madame Curie, the scientist who, after the loss of her husband, continued her work; Sir Walter Scott, literature's bravest author, who would not let a withered limb, bereavement or financial ruin stop his work; von Schiller, the consumptive, whose dramas protested against the social injustices of his day; Spinoza, another tubercular, but renowned philosopher; Grey of Fallodon whose troubles were legion; Katherine Hathaway, who found that her deformed body was only the house in which she lived.—***John O. Gross.***

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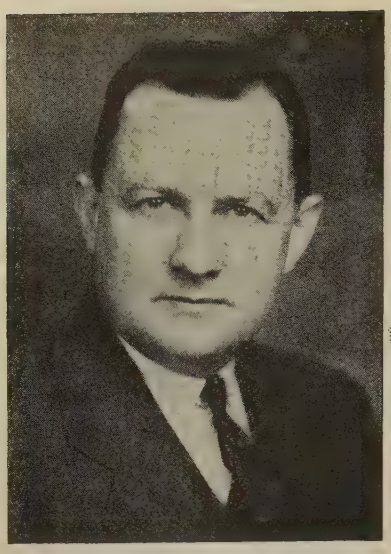

The Minister's

ONE of the marked trends in contemporary theological interpretation is the revival of interest in Saint Paul. Chester Warren Quimby, writing in *Paul for Everyone*, is perhaps too extravagant in his claim that "five times in Christian history our faith has leaped as a fire, illuminating the world and igniting the souls of men. Each time the kindling spark has come from this Master Apostle." The times to which he refers are with Paul himself, with Augustine, Luther, Wesley, and, in our day, Karl Barth. Quimby's statement is an oversimplification but certainly Paul is important and certainly there is a continuing and increasing interest in the man. As our thinking shifts from a philosophical to a theological approach to religion, Pauline studies will become even more important.

The stress upon the doctrine of man, which is one of the primary points of emphasis today, finds its rootage in Paul. The stress which roots Christianity in history and sees the providence of God in the processes of history will make great use of Paul. The critics of that type of liberalism which placed its emphasis upon the historical Jesus, and especially those who would equate the essence of Christianity with the "religion" of Jesus, turn to Paul for their redefinition of Christianity. It was Paul who reminded us that while there were three crosses upon Calvary only one became the symbol of our faith.

The shift, whether it will ultimately prove to be for good or bad, from Christianity basically interpreted in ethical terms and stemming from the teachings of Jesus to Christianity as a religion of a larger redemption, a redemption involving a reorientation of the individual, finds much to feed it in Paul. Neo-orthodoxy approaches its Christology through Paul rather than through the Gospels. It was by no accident that Barth wrote his *Commentary on the Romans*. All of these movements testify to Paul's "inexhaustible power to startle a somnolent faith from its sleep."

The literature dealing with Paul is extensive and almost overwhelming. It is possible, however, to select a few decisive titles to shape our thinking. One of the outstanding historical novels of our day is Sholem Asch's *The Apostle*, a book eminently worth reading. Among the commentaries on Paul's letters, the Moffatt series will be found very useful, and the Clarendon Bible is good. Unfortunately most of our commentaries in English are derivatives from German scholarship. Some of the best of the German commentaries have never been translated. Prof. Rall reminds us that Holtzmann's *New Testament Theology* ought to have been translated long ago. While it is dated now, representing the scholarship of the turn of the century, it provides an excellent summary of Pauline studies to that date. The recently discovered commentary on Romans by Luther has been translated from the Latin to the German.

Of the monographs dealing with Paul, three titles stand out in my mind as particularly useful to the student. For a general work which is suitable to a large number of readers, but a book which does not raise the controversial issues concerning Paul, we have Deissmann's *Paul, A Study in Social and Religious History*. An excellent book, which if it errs in interpretation does so at the point of making Paul's theology too consistent within itself and too complete in its coverage, is Porter's *Mind of Christ in Paul*. At the time of its publication, E. F. Scott spoke of this work as the most important study of Paul which had been issued in twenty-five years. Subsequent evaluations tend to confirm Scott's estimate. Along with Porter, my judgment is that one should read Schweitzer's *Mysticism of Paul the Apostle*.

In *According to Paul*, by Professor Harris Franklin Rall of Garrett, we now have a very useful volume which seems destined to supply the needs of the average pastor.

I know, however, that my estimate of this volume is not wholly objective. No one who has studied with Professor Rall can fail to have a personal interest in this volume which is, I believe, the best book he has ever written. No other living American theologian deserves the name of the "preacher's theologian" more than does Professor Rall. His classroom lectures are marvels of clarity, and many a student has taken the outline gathered from Rall's classroom and preached from it in his parish pulpit. I have heard Professor Rall argue many times that an essential step in the preparation of a theologian was experience in preaching. Much can be said for it. The result has been that Rall writes in language which can be understood, witnessed by his highly successful column in *The Christian Advocate*.

To these almost unique gifts of exposition and clarity,

Reading--Books on St. Paul

By RAYMOND P. MORRIS

Professor Rall brings unusually good judgment in his selection of that which is important and that which is secondary. His books are well proportioned. Essentially a Ritschlian in his theology, his strength and weakness is that of the Ritschlians. Rall avoids metaphysical problems. He is prone to rest his convictions upon value judgments. His theology has an intensely practical twist. While on the one hand, Christian experience is a deeply personal relationship of man to God through Christ which results in trust and love, on the other hand Christian life is essentially social.

Rall states his orientation in the opening paragraph of *According to Paul* by saying: "Christianity today, as in every age, is a religion in search of a theology. It has, indeed, a conviction, a profound belief on which all its life rests, the faith that the Power which rules this world is good and that its character of love and its purpose for man have been revealed in Jesus Christ. But this belief is not a philosopher's deduction or a system of ideas handed down by authority; it is a conviction which has grown out of life, out of historical fact and personal experience in which men have found God."

It is the opinion of some that Professor Rall's weakness involves his impatience with and neglect of metaphysics. To others, his arguments about human nature, the source and character of sin and his treatment of the problem of evil fail to satisfy—not so much in what he says as in what he fails to say. Nowhere does he come to grips with those factors of evil which are capricious by nature and which suggest a demoniacal universe. Human depravity does not figure significantly in his anthropology. This same tendency is seen in his interpretation of Paul; yet it is in Paul that the pessimistic view of human nature takes its rootage in Christian theology. Be that for what it is, Professor Rall is a man who has done a tremendous work, and has been a great influence in the Church.

The essential characteristic of *According to Paul*, in terms of its argument and interpretation, is its moderation and reserve. Paul has been subjected to such extreme interpretation that moderation is especially desirable. In the matter of whether Paul is to be considered a theologian or an evangelist, Rall's answer is: "If by theology you mean a logically consistent and complete system of thought, then Paul's letters certainly do not present us with a theology, even if he possessed such"—a fact which Porter in his *Mind of Christ* did not at all times recognize.

Likewise Rall avoids the extravagant apocalypticism and mysticism of Schweitzer, nor will he allow that Paul's religion represents fundamentally a syncretism such as certain exponents have maintained. Nor can I see that Rall concedes one major presupposition to Barth's dogmatic interpretation.

Rall's purpose in the present volume is two-fold: to examine Paul's interpretation of Christianity, and to inquire into its validity and value for us today. The answer to the former is that Paul was not an innovator but that he "did stand at the turning point of the new movement. Not alone, but more than any other, he guided the new movement into the ways which it was henceforth to follow, so that it became not a passing reform in Judaism, but a universal and spiritual faith finding expression in the historic Church."

Of those values in Paul's religion which we can with profit retain today the following are noted: (1) Christianity is by nature an historical religion, not an abstract system of thought; (2) Christianity is expressed through a corporate life. "A solitary religion is a contradiction of the God of the Christian faith and the way of love which is the spirit of Christianity." (3) The Christian religious life is an inner and individual matter; (4) it is a religion of salvation, "a way of help, of deliverance from evil and strength to achieve and hope for that which lies beyond." (5) Paul gave to us an "ethical conception of religion," and an ethic "of the spirit as against the morality of rules"; and (6) he gave a religion of freedom—"that freedom [which] comes only through surrender to the highest. . . ."

According to Paul is a book which I gladly recommend. It pulls together the findings of Pauline scholarship and puts them in a manner that is positive, sensible and easy to grasp.

According to Paul, by Harris Franklin Rall. Charles Scribner's Sons, 272 pp., $2.75.

The Apostle, by Sholem Asch. G. P. Putnam's Sons, 804 pp., $3.

The Mind of Christ in Paul, by Frank C. Porter. Charles Scribner's Sons, 323 pp., $2.50.

The Mysticism of Paul the Apostle, by Albert Schweitzer. Henry Holt & Co., 411 pp., $3.

Paul: A Study in Social and Religious History, by Adolf Deissmann. George H. Doran Co. (Doubleday, Doran), 323 pp., $5.

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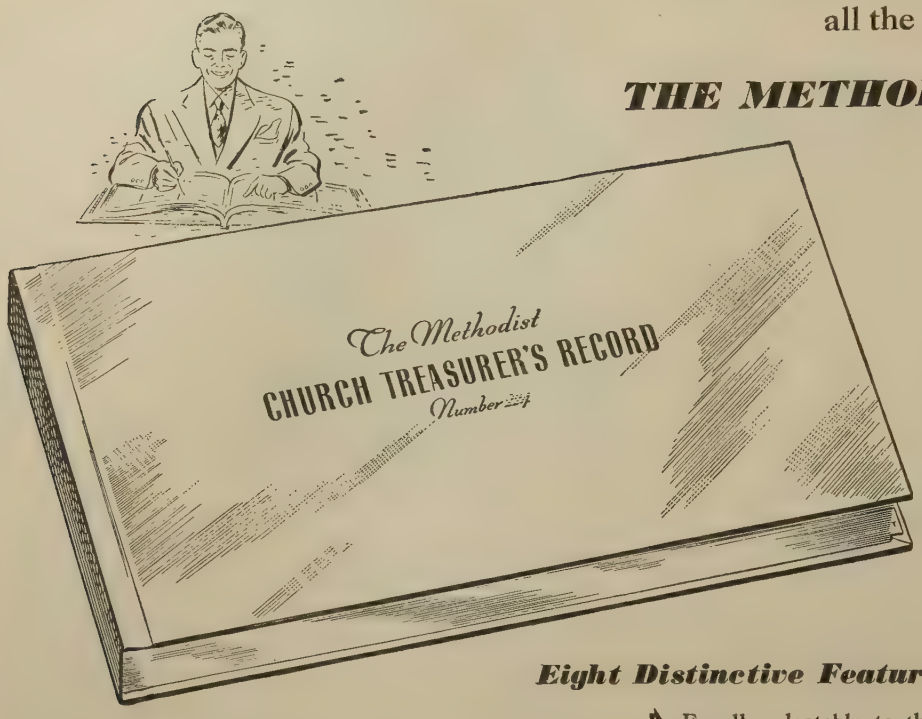

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Jesus' Psychology Works!

AND WE ARE WHOLE AGAIN, *by Hazen G. Werner, Abingdon-Cokesbury Press, 195 pp., $1.50.*

This is a book of essential value to ministers, and of inestimable strength to laymen. Of the books on religion which I have read in recent months I choose this one to be the most practical!

Hazen G. Werner

And We Are Whole Again takes its title from a phrase of John Greenleaf Whittier, and has its fundamental message rooted and grounded in the conviction that Jesus Christ is able to remake disillusioned lives, changing them into lives which are confident, possessed with purpose and dedication. I have been almost amazed with the recurring clarity through which the author drives home the thesis of redemption. After reading this book, I had an earnest desire to hear this man preach, because he believes in the gospel that renews broken lives.

The opening chapter is titled, "Some of Us Are in Trouble." Perhaps the most significant chapter of the entire book is "Human Nature Being What It Is." How I have thrilled to his pungent and lucid insights into the fallacy of those who say that we are prevented from solving many of our social ills because of human nature.

Most of us need to look anew into the implications of these words: "We have erroneously identified sin with the history of what is wrong, the external evidence. Sin is really an inner experience, the consent to a wrong stimulus. Evil comes to all of us with its inviting picture. That does not mean that we have sinned. Sin comes about when we allow the wrong thought to stay in the consciousness. Later on all that fermentation boils out on the surface, and then the story of it is seen on the front page of the paper or told over the back fence." "A man who had been redeemed from the very swamps of vile living and who came into a vital Christian life used to say on Sunday night before the service began, 'Preacher, tell them that they can.' We can keep faithful to one another; we can say no to the wrong invitation; . . . We have talked convincingly about the power of evil. We need to make explicit the power of good as greater than the power of evil. . . . We can go out to meet life knowing that, 'human nature being what it is,' we have a chance to choose the experiences that in turn make for Christian personality and character. To know that we can be triumphant is perhaps the greatest discovery which Christianity makes possible."

Other unusually helpful chapters are "Paying Before and Paying Afterwards," "Nailing Up the Back Door," "Knowing the Better and Doing the Worse," and "How to Be Effective in Helping Others."

Let me say three things: First, Hazen Werner takes the fundamental principles of psychology, applies them to the religious teachings of Jesus and reveals how they work with the plain man. Second, he writes from first-hand experience, and at the same time reveals an understanding of the best modern scholarship. Third, his illustrations enliven and give attraction to the eternal truths of redemption.—***Wilson O. Weldon.***

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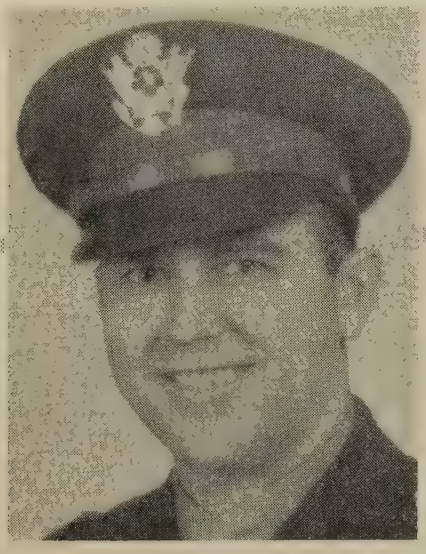

Time for Attack

Unless we want to lose altogether our hold on rural America, we must stop *maintaining* the rural church and start *rehabilitating* it, believes Chaplain Robertson. His discussion of the challenge of the rural church is based primarily on his discoveries when, before entering the chaplaincy, he worked for the rehabilitation of a rural Methodist Church near Ada, Okla. He is now somewhere on the Western Front.

THIRTY years ago, ten miles was a long way to go "to town." Over the roads of that day, and with a horse and buggy, it was a good day's trip. The country, therefore, was "specked" with small villages, fifteen or twenty miles apart. The population in a few of them reached a thousand, but those much higher were county seats. Small one room school houses, and a few churches of like dimensions, were built three or four miles from each other in the open country between those towns. These were the community centers, and going to church was the main social activity.

Take a look at some of the same localities today. Modern highways have been built through the most accessible areas. Forty miles is no distance to go even for groceries, and especially for clothing. The small farms and the methods of agriculture of thirty years ago have almost completely disappeared. Many of those villages are now ghost towns. About all one will find is a combination service station and grocery store —sometimes a post office. And the small school houses haven't only disappeared from the open country, but from many of the villages as well. Steel bodied, streamlined busses, driven over modern highways, carry children to consolidated schools, sometimes thirty miles distant.

In the meantime, what has happened to the rural church? To answer this question we must take a brief glance back to those flourishing villages where the Methodists, the Baptists, the Presbyterians, and the Disciples of Christ all built churches. Each employed a full time minister, who in the summer months did considerable preaching in the open country. The ministers were community leaders. Their sermons were listened to and believed.

And then came the automobile and highway, the radio, and the consolidated schools with the better trained teachers.

Economically the town went to pieces. The people paid their taxes and kept the highways and schools going. They bought new automobiles to drive on those highways and new radios to listen to radio preachers. But the support of their local minister became a burden; religion became less important; salaries weren't paid; friction arose. The decline began.

The Methodist conferences faced the problem as best they could. Many of the Methodist Churches became half-time charges. The quality of the ministers came down, because the salaries did not attract the better qualified men. After a while, to the half-time charge one or two other places were added and it became a circuit. The old circuit rider has an honored place in American Methodism, but this new variety which has come as a result of the transitions since 1900 does not belong among those pioneer preachers who were with the vanguard of the westward advance. The circuit rider carried a message to a people who believed in religion, and made it a part of their lives. This latter circuit rider has been serving when there is a decline in religious interest.

If we Methodists really have a desire to remain the church of the masses, we must lose no time in "bucking" the trend. Once we abandon an area we probably will never return. That is why we should be extremely cautious about selling our properties. If a Holiness group can establish a church in an area where we once had a live, growing church, why can't we continue? It's all very well to say: "Oh, they can just reach certain people whom we can't reach. Why bother them?" By that attitude, we are admitting that they have a message which we don't have or aren't willing to deliver! We can insist that they are emotionally unstable, or that they are wrong in their theology—we can do all that, but still we are faced with the fact that we aren't

n Rural America!

By THOMAS M. ROBERTSON

reaching those people who are building churches in the very same areas we have abandoned. And many of them are full time churches!

We cannot dismiss the sects by pointing out their weaknesses. We can learn a lesson; we can examine ourselves and then ask, "Why are they replacing us?"

Probably because we have evaded the issue. We have tried several *things;* we have made a lot of statements, written well-meant resolutions which have been unanimously adopted by annual conferences, and then have gone home feeling good. But the trends have continued and have become alarming.

I do not mean to imply that other denominational groups do not preach the gospel. The fact is that some of them, without the benefit of an organizational system such as we have, are making some very good progress. Neither do I advocate our entering the field in competition—there is plenty of room!

One thing we do need: a new interpretation to the rural people of what we believe.

Several things are basic. First, it requires human energy. The men and women who undertake this job must understand rural psychology, and they ought to have learned something definite about rural sociology. This business of stereotyping rural pastors must stop!

In the second place, we aren't proposing maintenance of the rural church, but rehabilitation. We should not be interested in maintaining an outmoded system. We are going to revitalize "waste places"; we are going to rebuild them! The circuit does not serve the present age; it cannot rebuild those near-abandoned churches, nor reopen the abandoned ones. It can only hold them a little longer while in the shadows of their crumbling walls the sects are building new churches.

Third, the conditions of the rural church must be presented to all of Methodism by ministers and laymen who are willing to learn what the problem is.

Fourth, the time element is so important that it should be stressed among the essentials. Fully thirty years ago the deterioration of the rural church in America began, and we can't rebuild it overnight.

Finally, we should examine, with the utmost patience and with an unbiased attitude, the motivations back of minimum salaries.

Consecrated Worker

Too much emphasis can hardly be put on the necessity of having consecrated men and women to do this work. It is time for us all to realize that rural rehabilitation is one of the most challenging fields our church has ever faced. It is enough to say, here, that since the undertaking is so vital to the future of Methodism in America, those who go into the country should be dedicated to kingdom building with a deep and abiding religious fervor.

The matter of volunteering for this work is a basic consideration. We have *sent* men to rural churches until we have almost eliminated ourselves. They go, but only to remain until better places are available. We cannot be too critical of the misfit in the rural pastorate. The first qualification the bishop's cabinet should look for is this: Is the man's heart set on rural work, and has he dedicated himself to this particular field? His academic qualifications should came second. But I definitely do not intend to imply that the scholar should be sent to the city church simply because he is a scholar, and the ignorant man sent to the country because he is ignorant.

Not Maintenance

There is, of course, a basic difference between maintenance and rehabilitation. Take a look at maintenance first: Here is an isolated town which has been neutralized by a highway and a consolidated school in another locality. Twenty-five years ago it had two banks, three blocks of thriving business. Today there are three service stations, a post office, two grocery stores, and a population of three hundred and fifty. At its peak there were eight hundred. And there were four full time pastorates.

Today three of those churches are having services once a month. Those three denominations—Methodist, Baptist, and Disciples of Christ—are *maintaining* their churches! They have "created" circuits where once were three or four full time pastorates.

So the logical conclusion is that, in our effort to *maintain* our rural churches, we are merely delaying the death throes for a brief time because proper diagnosis has not been made and corrective treatment applied.

We have the machinery for this work; no new board of rural rehabilitation is needed. An advisory board in the annual conference is sufficient, meeting perhaps once a year at the time of the annual confer-

ence session. In addition to the district superintendent, who would be responsible for the abandoned and near-abandoned property in his district, each annual conference needs one field man who makes it his business to work in those fields selected to be rehabilitated. In some cases, if conditions and needs merit, a field man could work in each district. He should be paid by the General Board of Missions, or by his conference, if the members so desire.

The field worker and the district superintendent should have time to survey an abandoned area, or one about to be abandoned. Such matters as the number of people to be served in the area, whether there are other denominational groups already established, the resources of the area, approximately how long the rehabilitated church will need outside assistance, accessibility to the new building site, the educational level of the people, what they do for a living—all are to be thoroughly ascertained. The field worker would not be a pastor. He would work in co-operation with the district superintendent, but his recommendation to the advisory board and to the presiding bishop should be given full consideration, for occasions may arise when a difference of opinion between him and the district superintendent would affect the work.

When the old building and facilities cease to be adequate, a new building program should be planned. The pastor should have located any local material, such as timber, or masonry material for the new buildings. We would be building a plant to serve the present age, and as the project continued, interest would rise. In normal times, labor is one item in the building cost which can be almost completely counted out. Donated material, and material obtained in the area will help cut down the material cost, and the people will find joy in building a structure of their own.

In the process, new persons would be added to the membership roll. There is no question as to the success of such an undertaking. That church would become a community center again. It would be serving the present age.

We have touched only the highlights. Details will, in most cases, have to depend on the initiative of the field representative, the pastor, and the response of the people.

Church-wide Awakening

We should conduct a study course in every local church, designed to inform the membership about what the church has begun. This should be done for the sake of instruction, rather than with an offering in view.

The course should include a study of rural sociology, taught by a high school instructor in sociology if at all possible. The young people of high school age should be enrolled, and at least half of the class period should be for discussions. There should also be an alternate class period with the pastor of the church as instructor, dealing with our work in rural areas, saying as much about what we haven't done as about what we have! This class should also have a discussion period. These courses should include as many as ten sessions. Both adults and young people should be enrolled.

Such a study course will give the members of the church something to be proud of; it will give them inspiration; they will see dignity in such a task. It will reveal something of the scope of our undertaking and prove that the ministers and leaders are becoming aware of the responsibility laid at their doors. It will create a sympathetic understanding between the country and the city, which otherwise may never come. Above all, it will present a challenge.

This is a big vision; but it is worth visualizing. Unless it is done, and done within a short time, Methodism is going to cease to be the church of the masses.

The Time Element

If the reader will permit, this is a crusade against circuits. The twentieth century circuit is a new product; it is a recession, a failure to interpret religion to a changing world. This new type of circuit is being abandoned, not because the population has decreased appreciably, not because the wealth in that community has depreciated in value, not because of the advance in education, but because year after year the ministry of that church, through various weaknesses, failed to keep the value of the church in human relations before the people. Religion lost its vitality, hence the ability to meet forces of evil was not forthcoming. The church must vindicate itself, and it cannot be done in a brief time.

When the program of rehabilitation is launched in any given community, it will immediately run counter to old prejudices, misinformation, and may even cause open and violent opposition.

This topic has grown out of my experience over a four-year period in the rehabilitation of the Pickett Methodist Church near Ada, Okla., the story of which appeared in the November (1944) issue of The Pastor. Pickett had been abandoned ten years, and when we undertook the project we met all the opposition in the catalogue. But only a definite goal, followed through the months and into years, will convince the residents of the area, and those Methodists outside, that it can be done. We believe that under the system of rehabilitation here outlined, four years will not be required. But our efforts have been well repaid. This

conference year Pickett is paying $75 per month to a full time preacher, and the First Methodist Church in Ada is supplementing that with $25 per month. Pickett will soon be a self-supporting church.

Ministerial Support

It should be said without equivocation that unless we are willing to institute an equitable salary system in the Methodist ministry, we shall continue to retreat in the rural areas!

There are two stock arguments against minimum salaries which ought to be mentioned before we move on to other angles of the subject. First, it is said that minimum salaries will destroy the incentive of the rural church to support their minister; and second, that it will destroy the minister's initiative. I believe, however, that when the idea is explained to the people, instead of destroying their incentive, it will create in them a feeling of pride. They will feel that the church considers them worthy of a minister, and that the church is willing to help them. This is the greatest liaison between city and country that I can imagine. For example, if a conference puts a floor of $1,000 under a pastor on a rural project, the first year the people may pay him $400, which in some instances may be a bit high, but as their support rises, the minimum support will go down, and at the end of three years the project will be self-supporting.

As for destroying the initiative of a Methodist preacher with a $1,000 a year salary guarantee, it should be stated frankly that a man who is satisfied to sit down with that sort of salary and do nothing should never be given a rehabilitation project. It's an insult to the Methodist ministry to say that a subsistence minimum salary is going to destroy a man's initiative! This system will "weed out" lazy men quicker than anything else. Every man is entitled to the bare necessities of life, and certainly that's all this minimum salary is. That's all it should be, because there will be other sources of income for a man who can prove his ability. All the minimum salary should be is a starting point. By the time a rehabilitation project is started, the Methodists in the general area will take note of it. Laymen who have been studying about what rehabilitation is will supplement that minister's income.

Of course, a minimum salary shouldn't be handed out haphazardly where there is no definite plan of revitalizing the church thus assisted. That's why it would be useless and a great waste without a program of rehabilitation.

The People Will Respond!

In conclusion, I should like to assure any person, who may have doubts, that the rural people will respond to such an undertaking. It would require another article to detail the ways in which they are able to respond. It is sufficient to say that any true minister will never go hungry in their midst!

There are many church leaders today who do not realize that many sections of rural America are mission fields and nothing more. When we send a missionary team to a foreign field, we send a physician, a teacher, and a preacher, or their equivalents. They are all well-qualified. But to rural America we send one poorly paid and often poorly qualified man to do a job as difficult as that facing the missionary team.

This is our day in history; it is our responsibility. If we refuse to act, then we shall have taken our comfortable places behind the lines. A satisfied Church is a decaying Church! I don't believe the majority of Methodist ministers or laymen are satisfied!

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FM Radio for Ministers

(Continued from page 5)

of the problems of religious programs.)

To appeal to children, stories of Bible heroes, for example, should be made as realistic and interesting as is the "Lone Ranger" type.

How successfully the job has been done with "real life marterial" in other areas of communication has been demonstrated. An excellent example has been the value of the substitution of *True Comics Magazine* for the trashy pulp-paper nightmare cartoon creations which have cluttered play rooms everywhere and annually cost the youngsters of the nation a million dollars. The "real thing" has won out where it has faced the sadistic drivel competition. In other words, the techniques which are proving effective in winning and holding attention in other areas should be studied and developed along lines which will make the religious material attractive.

The whole matter of the careful study, analysis, and preparation of program material has a great deal to do with financing the FM stations. It might be done in the way commercial stations are financed today. The advantages in favor of financing it without advertising are such that I, for one, am in favor of attempting it by other means. William Benton proposes to finance three networks of FM broadcasting without the benefit of advertising revenue, on the basis of five cents per day per set, listening to the programs of these three networks. It seems to me just as businesslike and reasonable to assume that if the college or church stations provide the quality of broadcasting which appeals to the listeners, that the programs of the station, the work of the university, and the efforts of the church may well be financed out of voluntary contributions supplied by listeners.

Every minister knows, however, that vision and courage are preliminaries to appeals for support for things which are needed in education and in the church. It is a matter of faith and works.

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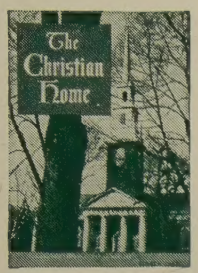

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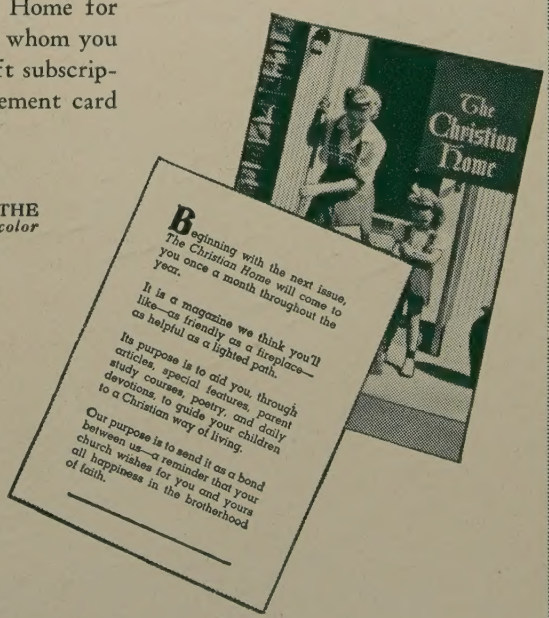
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Ploughman's Opportunity

¶ . . . God's word is a seed to be sown in God's field, that is, the faithful congregation, and the preacher is the sower. And it is in the gospel . . . "He that soweth, the husbandman, the ploughman, went forth to sow his seed." So that a preacher is resembled to a ploughman, as it is in another place . . . "No man that putteth his hand to the plough, and looketh back, is apt for the kingdom of God." That is to say, let no preacher be negligent in doing his office ¶ . . . For preaching the gospel is one of God's plough-works, and the preacher is one of God's ploughmen. ¶ . . . And well may the preacher and the ploughman be likened together: first for their labour of all seasons of the year in which the ploughman hath not some special work to do. . . . And then they may also may be likened together for the diversity of their works and the variety of offices they have to do . . . for the preaching of the word of God unto the people is called meat: scripture calleth it meat; not strawberries, that come but once a year, and tarry not long, but are soon gone: but it is meat, it is no dainties. The people must have meat that must be familiar and continual and daily given unto them to feed upon. Many make a strawberry of it, ministering it but once a year; but such do not the office of good prelates ¶ . . . Let your plough therefore be going, and not cease, that the ground may bring forth fruit. ¶ . . . For ever since the prelates were made lords and nobles, the plough standeth; there is no work done, the people starve. ¶ . . . Oh that our prelates would be as diligent to sow the corn of good doctrine, as Satan is to sow cockle and darnel!

—From *The Sermon of the Plough,*
delivered in 1548 by Hugh Latimer.